

Rev. Hon. F. Shaw.

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and the Banquet of Dun na N-Gedh, Irish
Text, with Translation and Notes, by John
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THE BANQUET OF DUN NA N-GEDH

AND

THE BATTLE OF MAGH RATH,

AN ANCIENT HISTORICAL TALE.

NOW FIRST PUBLISHED,

FROM A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,

WITH A TRANSLATION AND NOTES,

BY

JOHN O'DONOVAN.



DUBLIN:

FOR THE IRISH ARCHÆOLOGICAL SOCIETY.

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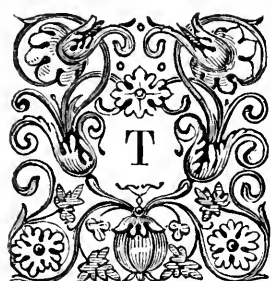
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INTRODUCTORY REMARKS.



THE following historical tale is now, for the first time, translated and printed. The text has been, for the most part, obtained from a vellum MS. in the Library of Trinity College, Dublin (H. 2. 16.), a compilation of the fifteenth century, but the name of the author or transcriber does not appear. Of this MS. it originally occupied upwards of eleven closely written and very large leaves, of which one is unfortunately lost: the deficiency has been supplied from a paper copy, No. 60, in the collection of Messrs. Hodges and Smith, Dublin, which was made in 1721-2, by Tomaltach Mac Morissy, for James Tyrrell. This paper copy was corrected by Peter Connell, or O'Connell, a very good Irish scholar (author of the best Irish Dictionary extant, though never published^a), who has explained many difficult words in the margin, of which explanations the Editor has in many cases availed himself. This paper copy was indeed very useful throughout, inasmuch as it gives in most instances the modern orthography, and thus throws light on many obsolete words and phrases strangely spelled in the vellum copy. The Editor has not
been

^a It exists in MS. in the British Museum, and a copy of it, in two large volumes folio, recently made by the liberality of the

Provost and Senior Fellows of Trinity College, Dublin, is preserved in their valuable Library.

been able to procure access to a third copy, which he regrets, as there are still some defects which cannot be supplied, and a few obscurities in the text which he has been unable to remove. The necessity of collating several copies of ancient productions of this nature has been felt by all Editors, as well of the ancient classic authors as of the works of the writers of the middle ages. But Irish MSS. are often so carelessly transcribed, many of them being uncollated transcripts of older MSS., that it is especially unsafe to rely on the text of a single copy. The Editor has found, on comparing different MSS. of the same ancient Irish tract, that the variations are often so considerable, as to render it necessary to compare at least three copies, made from different sources, before one can be certain that he has the true original reading. On this subject the venerable Charles O'Connor, of Belanagare, who was extensively acquainted with ancient Irish MSS., writes as follows, in a letter to his friend the Chevalier Thomas O'Gorman, dated May 31st, 1783, of which the original is in the possession of Messrs. Hodges and Smith, of Dublin :

“I approve greatly of your intention to get our Annals and other historical documents translated. But if not undertaken by a man who has a critical knowledge of the phraseology, with the changes made therein, from the sixth to the tenth century, the sense will be frequently mistaken, and a bad translation will be worse than none at all : even a publication of the Irish text would require the collation of the several MSS. for restoring the original reading and correcting the blunders of ignorant transcribers.”

It appears from the Stowe Catalogue that there is a good copy of the Battle of Magh Rath in the Library of his Grace the Duke of Buckingham, at Stowe^b, but the Editor has not had access to it.
There

^b Application was made to his Grace the Duke of Buckingham for a loan of this MS. ; but his Grace's rules do not permit any MS. to leave his Library : and the

There was another copy in the Book of Fermoy, as appears from extracts in the possession of the Editor, but this Book, which was in the collection of the Chevalier O'Gorman towards the close of the last century, has since been carried out of Ireland, and the Editor has been unable to discover into what hands it has fallen. He has been, therefore, under the necessity of publishing the present work from the two MSS. above referred to, preferring the text of the vellum copy throughout, except where it is obviously defective, in which cases he has supplied its deficiencies from the paper copy.

This historical tale consists of two parts, of which the former is prefatory to the latter, and probably written at a later period. The first part is entitled *Fleadh Duin na n-Gedh*, i. e. the Banquet of Dun na n-Gedh, and the second *Cath Muighe Rath*, i. e. Battle of Magh Rath or Moira; the two parts have evidently been the work of different hands, as the marked difference of style and language indicates. The first is simpler, plainer, and more natural in its style, and less interrupted by flights of bombast; but the name of the author of either part does not appear.

The Battle of Magh Rath, as will be presently shown, was fought in the year 637, and it would seem certain, from various quotations given throughout the tale, that there were formerly extant several accounts of it more ancient, and perhaps more historically faithful, than the present. In the form in which it is now published, it is evidently interpolated with fables, from the numerous pieces in prose and verse, to which the battle, which was one of the most famous ever fought in Ireland, naturally gave rise.

Though the language of the original appears very ancient, and is undoubtedly drawn from ancient authorities, still the Editor is of opinion

funds of the Society are not as yet sufficient to enable the Council to send a com-

petent Irish scholar into England for the purpose of making collations.

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opinion that the present version of it is not older than the latter end of the twelfth century, or immediately after the Anglo-Norman invasion of Ireland. This opinion he has formed from the fact, that Congal Claen, King of Ulidia, is called Earl (Iapla) of Ulster (see pp. 198, 199), a title which the writer would not, in all probability, have used, if he had lived before the time of John De Courcey, the first person that ever bore the style of Earl of Ulster in Ireland. This fact will probably satisfy most readers. But although we have no evidence from any real authority that the word *Earl* was ever used as a title among the Irish, it may be urged by those who wish to argue for the antiquity of the tale, that the word *Earl*, which is certainly of Teutonic origin, might have been introduced into Ireland in the eighth century by the Danes, and that, therefore, an Irish writer of the eighth or ninth century, whose object was to use as great a variety of terms and epithets as possible, might be tempted to borrow the term *Iarla* from the Danes, although it had never at that time been adopted as a title by the Irish. This argument may to some look plausible, but the Editor does not feel that it is sufficient to justify us in assigning a higher antiquity to the work in its present form than the twelfth century.

The mention of shining coats of mail (lupeć) also tends to the same conclusion (see pp. 192, 193); for it is the universal opinion of antiquaries,—an opinion not yet disproved,—that the ancient Irish had no general use of mail armour before the twelfth century. To this, however, it may also be objected, that the Danes unquestionably had mail armour in fighting against the Irish, and that some of the Irish kings and chieftains adopted the custom from them in the ninth, tenth, and eleventh centuries; that it is natural, therefore, to suppose that an Irish writer, in the ninth or tenth century, whose object was to magnify the military power and skill of a favourite monarch, the progenitor of a powerful race whom he wished to flatter, would ascribe

cribe to him the possession and use of all the military weapons he had ever seen in his own time; and if this be admitted, it could be argued that the Romance now published might have been written before the English invasion.

But the answer to all such reasonings is, that the Tale was unquestionably intended to flatter the descendants of its hero, King Domhnall, grandson of Ainmire, while his race were in full power in the north of Ireland; and, therefore, that its author must have lived before the year 1197, when Flaithbhertach O'Muldory, the last chief of Tirconnell of this monarch's family, died. How long before that year the date of this composition should be placed cannot now be well ascertained, but when the whole case is duly weighed, it will be seen that it could never have been written after the extinction of the race of the monarch, on whom the exploits described reflect so much glory.

With respect to the style of this tale, it must be acknowledged that it belongs to an age when classical strength, simplicity, and purity had given way to tautology and turgidity. As we have already observed, it is loaded with superfluous epithets, many of them introduced to form a string of alliterations, which, instead of perfecting the image or rounding the period, "with proper words in proper places," often have the effect of bewildering the mind, amidst a chaos of adjectives, chosen only because they begin with the same letter, or a string of synonymous nouns, one or two of which would have sufficiently expressed the sense. This kind of style was much admired by some Irish writers of the last century, and even in the beginning of the present the Rev. Paul O'Brien, in his *Irish Grammar* (pp. 70-72), has expressed his high admiration of it, in his explanation of Complex Adjectives; his words may be here quoted, as containing a good explanation of the nature of the style in which the *Battle of Magh Rath* has been written.

“ OF COMPLEX ADJECTIVES.

“ First,—Of the Adjective compounded with the Substantive.

“ When an Adjective is thus formed, if it precede the Substantive, it conveys a more forcible meaning than if it followed ; as *feap ceann-epéan*, a headstrong man ; *feap epéan-éceannać*, a resolute man, &c. In this last the former Substantive becomes an Adjective, as in the English heart-broken and broken-hearted, &c.

“ Secondly,—Of Simple Adjectives compounded with Impersonal Possessives.

“ In forming these, the simple precedes the possessive ; as *péalz glan-íoilpeać*, a bright-shining star ; *glór binn-ğuzać*, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

“ Thirdly,—Adjectives compounded of Adjectives ; thus, *oiće glan-péalz-íoilpeać*, a bright star-shining night ; *feap binn-glór-ğuzać*, a sweet sounding-voiced man^c. These are again compounded, and become,

“ Fourthly,—Adjectives compounded of compound Adjectives ; as *óiğ-feap ġpu-ağ-íinn-ííoo-řam-óual-řcameoğać*, a soft-silken-wide-spreading-ringleting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringleting fair hair^c. Adjectives of this description have the Substantive in their first syllable ; for if it be placed in the last syllable, the whole compound becomes an expressive Substantive ; as,

“ Fifthly,—*Al epéan-ápo-řluağ-ćaz-ćeannřalář*, thou mighty ruler of lofty embattled chiefs^c.

“ Sixthly,—Of Participial Adjectives, compounded of compound Substantives, compounded of compound Adjectives. In these the Epic Bards delighted, magnifying the exploits of their heroes beyond measure, and inspiring their hearers with a thirst for military glory, emulation of feats, and contempt of death. Of which the following soliloquy of *Đirilřorğ*, over the grave of his brother *Alğmōř*, gives a sufficient example :

Seapc řeřpce mo ćřoiće řuić liag ćú Alğmōř !
Ceo ġleóóać mo řorğ ćú, a óeapbřáćař.
Al bile óíořon ap mīlīć a o-řeağmáil !
Mo núař nac b-řuilři mōř řia a ġ-comóáil,
Alğ laoćřaić lēna řřeaććmāć m-ćlann.

Al

^c “ M'Grath's History of the Wars of Thomond abounds with these compound Adjectives ; but they are seldom used except in poetry or poetic style.”—Notes to the Grammar, p. 205.

Α ῥεαρτα υαιῆνε, μο μεοῶαιν-ῥρεαῖ ἱρ καοῖν λιομ.
 Cé deórac mé cró-líonta críon ort,
 Eirpe pe tréigze mo aonbraṭar.

‘Do béarac pe dian-luaḡ-ῥrḡḡacṭ buan-ḡnán-ḡarṭarṭa ppuiṭ-léim, ríogba-
 rac ranzac-puag-marbṭeac ppair-leasapṭa, oioḡorṭarṭa éagḡiarlamail po-ṭreiḡ-
 ṭeac, ḡeup-náimoeamuil, apo-aigeanzac, neim-ṭim peoil-rḡacṭagac ppol-deanṭarṭa
 oeilb-ḡrain-cloḡ-aḡcumarṭa ppor-báir-neulamuil, peobac puilzeac, leomán-brap-
 ḡarḡ-neapṭ-eaṭṭim, map peub-bumne-pleib-ṭumne-ḡarḡ-ḡuapac, a meoḡanṭpom-
 ṭional-borḡ-puilzeac na laḡ meap, &c.’

“TRANSLATION.

“Argmhor ! Love of the love of my heart, beneath this stone thou liest ! A mist
 of sorrow to mine Eyes thou art, my Brother ! Stern bulwark of our heroes in battle !
 Woe is me, no longer art thou sharer of the Spoils among the Chiefs of Lena, defeating
 the Sons of Anger. Thou too, alas ! his grassy mansion, art dear to me,—Though
 my aged-bursting-breast with tearful eye bend over thee, hearken thou to the mighty
 deeds of my only Brother—Who with fleet-valiant-bone-crushing Arm.—Torrent-
 like-rapid, dartingly-eager, mortal his strides ; dauntless, dealing death around ;
 invincible, fierce, vigorous, active, hostile, courageous, intrepid, rending, hewing,
 slaughtering, deforming forms and features ; shaded with clouds of certain death.
 Sanguine as the Hawk of prey ; furious as the resistless-strongframed-blood-thirsty
 Lion ; impetuous as the boisterous-hoarse-foaming-bold-bursting-broad-mountain bil-
 lows ; would rush through close-thronged crowds of enraged warriors, &c.”

The same writer, treating of the degrees of comparison, gives us
 the following account of them, which, though not altogether correct,
 conveys a strong idea of what he considered bardic eloquence :

“There are in common Irish but the three degrees of comparison found in all other
 Languages ; but the Bards, in the glow of poetic rapture, passed the ordinary bounds,
 and upon the common superlative, which their heated imaginations made the positive
 degree, raised a second comparative and superlative ; and on the second also raised a
 third comparative and superlative ; from an irregular but noble effort to bring the
 Language to a level with their lofty conceptions ; which uncommon mode of expressing
 their effusions, though it may seem romantic to others, the natives regarded as a source
 of peculiar beauty, and a high poetic embellishment to their language.”—pp. 60, 61.

Another writer, who has done much to illustrate the legendary

lore of Ireland, has noticed this turgidity of style, in the following words, from which it will be seen that the modern Irish scholars with whom he conversed admired it as much as the bards of the middle ages :

“ The overabundant use of epithet is a striking peculiarity of most compositions in the Irish language : by some writers this has been ascribed to the nature and structure of the language ; by others to the taste of the people. In a conversation which I once had with some Irish scholars, I well remember one of them stepping forward in the formidable gesture of an excited orator, and addressing me in an exalted tone of voice in defence of epithets. ‘ These epithets,’ said he to me, with outstretched arm, ‘ are numerous in the original Irish, because they are enlivening and expressive, and are introduced by historians to decorate their histories, and to raise the passions of the reader. Thus were the youth at once instructed in the grand records of their lofty nation,—in eloquence of style,—and in the sublimity of composition^d.’ ”

At what period this style was first introduced into Ireland, or whence it was originally derived, would now be difficult to ascertain. The oldest specimen known to the Editor, of a historical tale, of a similar character with the present, is the Romance called *Tain Bo Cuailgne*, which is an account of the seven years’ war carried on between Connaught and Ulster in the first century. It is said to have been written in the seventh century; but it is not nearly so much loaded with epithets as the present story. From this, and the fact that the oldest specimens of Irish composition remaining, such as the fragments in the Book of Armagh, and in the Liber Hymnorum, and the older Irish lives of St. Patrick, and other saints of the primitive Irish Church, are all written in a narrative remarkably plain and simple ; it would appear that this very turgid style was introduced into Irish literature in the ninth or tenth century, but whence the model was derived is not so easy to conjecture. The Arabians and other oriental nations had many compositions of this kind, but it does not appear that the Irish had any acquaintance with their literature at so early

^d Researches in the South of Ireland, by T. Crofton Croker, pp. 334, 335.

early a period. Several specimens of this style of composition, written by the celebrated Shane O'Dugan, who died in 1372, are to be found in the Book of Hy-Many, but the most elaborate and celebrated work in this style is that entitled *Caithreim Toirdhealbhaigh*, i. e. The Triumphs of Turlogh [O'Brien], written in the year 1459, by John, son of Rory Magrath, chief historian of Thomond. Of this work, which comprises the History of Thomond for two centuries, there are extant in Dublin several paper copies; it was translated, towards the close of the last century, by Theophilus O'Flanagan, assisted by Peter Connell, but was never published. Its style far exceeds that of the present story, in the superabundant use of epithets, and in extravagance of conception and description, as may appear from the following extract, which is a description of Donogh Mac Namara, chief of Clann Cuilen, in Thomond, harnessing himself for battle :

“ A. D. 1309. — *Θ'* αἰεὶτε να h-ima-
gallma rin Donncharō pe n-a ðeağ-
munnur, po eiriğ go h-úrmeirneac,
orğarōa o'a eioeað fein 'pan ionao rin.
Ağur tugao ar o-tur a uapaleioe o'a
ionnrağiō, .i. cotun ðainğean, ðeağ-
ćumza, oluit-iomaipac, oin-eirpigeac,
ðearğ-anpaðac, ðep-ćiumap-blait, ðe-
alb-nuaðac, ðač-ćroiðearğ, ðioğpaupe,
ağur ðo ćur uime go h-earğao an t-
eioeað oip-ćiumpac rin, ağur pe com-
paðo ðo ðion a ðeağ-ćotun Donncharō, .i.
o iočtar a maoč-bráğao mín-ćopepa, go
mullač a ġlun ġarța, ġleigil, ćoir; ağur
ðo ġaðao uime-piun ar uacțar an ionar
rin, lúipioć lán-țpeaðpað, luib-ğléigeal,
leaðap-ćpuinn, áðbal, paipring, op-bór-
oac, ðioipraio, opuimneac, oluit-ćliațac,
oaiğ-řiğțe, blait, buan-řocap, cneip-
tuğ, epaoib-ğlic, ceip-țpağlac, puat-

“ After that harangue of Donogh to his
brave people he arose on the spot with
courage and activity to clothe himself in
shining armour. His noble garment was
first brought to him, viz., a strong, well-
formed, close-ridged, defensively-furrowed,
terrific, neat-bordered, new-made, and
scarlet-red cassock of fidelity; he expertly
put on that gold-bordered garment [or
cotun] which covered him as far as from
the lower part of his soft, fine, red-white
neck, to the upper part of his expert,
snow-white, round-knotted knee. Over
that mantle he put on a full-strong,
white-topped, wide-round, gold-bordered,
straight, and parti-coloured coat of mail,
well-fitting, and ornamented with many
curious devices of exquisite workmanship.
He put on a beautiful, narrow, thick, and
saffron-coloured belt of war, embellished
with

νῆξ, πλῆρ-ῥεαλ, ρο-ῥηάδα. Ἀγυρ πο γὰρ
 κατ-ἐπιρ-εαοιλ-τιυῖ, εἰμῆρ-βλάτ, ἐπι-
 οὐ-νιαμῆα, εὐοὐ-βύελας, εἰανηρ-ὀρῶα,
 ῥο n-α λανν λῦτ-λυῆμαρ, ἐρῡμν-ρεαῶ-
 νας, εἰρτ-ιμλεας, ἀςτ mun ap βα αἰοῦ-
 ρῖγε α ἄρρε ορ α ρεαῶαναῖ, ἀγυρ οο
 τεανηρ-οαρ an ἐπιρ-κορρ, εἰρτ-βλατ,
 ἐρῡμν-ραοι-τεανηρ-εαῶνα ροιν ταρ α
 ἄτ-λῡρῖ, ἀγυρ εανηρ-ιομῆαα, ῥαο-
 βαρ-ῥορμ, ιαρῡν-ῥλαν τρεῖν-ρεανηρ,
 ταοῖ-λεαῖαν, τρεαρ-υπλῆμ, βᾶν-εὐλας,
 βλάτ-μῆαρεας, πῆρ-αμῆαλ, κλαρ-ρῆο,
 ταοι-τιυῖ, εἰρτ-ρῖορ-νεαμῆας, α-ῥεαν-
 γαλ an ἐρεαρ-βλατ-ρεῖο, βρεα-ὀατας
 ρῖν; ἀγυρ οο γὰρ-αῶ ρῥαβαλ ρῆτ-ῥεαλ,
 ρῆρ-ρῖορ-ρῆο, ρῖορ-ρῖορ-ῥῖορ, ρῆτ-ῥρε-
 αρας, ρῆορ-λαοῖρ, ρῖτ, υῖε ταρ υἄ-
 ταρ α ορ-λυρῖγε; ἀγυρ οο γὰρ-εὐλας
 κλαρ-ὀανῥεαν, εἰμῆρ-ἐρῡμν, κορρ-
 εἰρτ-βλατ, κοῖνιολ-μῖορ, ἐραοῦ-
 εἰρ-νεας, εἰαν-ῥῡλανῥ, ρα n-α εἰαν-
 βαῖορ; ἀγυρ οο γὰρ-οαρ α εὐοῖορ
 κοῖρ, κλαρ-λεῖεαν, κλαρ-λεῖρεας,
 εἰαν-αμῖνεας, κορρ-εαρ-ας, κατ-μῖνι,
 λᾶν-τρυαλλεας, ἐρ-ορ, ορ, ἐπιρ-αμῆας
 κυῖγε, ῥυρ τεανηρ-οαρ ῥο ταομ-ατ-
 ῥῆρ ταρ α εἰοῦ; ἀγυρ οο γὰρ-οαρ
 α ῥα ῥαρτα, ῥερ-ῥαοῦρας, ῥορμ-ὀατας,
 ῥερ-μῖορ, ιοῖα ῥλαῖς οερ, ρα εἰοαρ
 α οἰορ-εῖ; ἀγυρ ἐαρ-αῖο ρε α ἐραοῖρ-
 οὐς ἐρῡν-αῶβαλ, ἐρ-ὀανῥεαν, κοῖρ-
 οῖορ, εἰο-νεῖνεας κοῖνιολ-κυῖγε
 ιοῖα εἰ-λῆμ οἰα ῖνε, ἀγυρ οἰα οἰαν-
 βαλαῶ. Ἀγυρ μῖορ ῥεαῥ τορῡν na
 τρεῖν-ρεαῶνα ῥαντ-ραῖ ρῖν, α-ῥεανῥαῶ
 α ῥ-κορρ, ἐραοῦ-εἰορ, ἀγυρ α λυρ-
 οὐς λῖορ-ῥλαν, ἀγυρ α λανν λαρῡ-
 μῖορ, ἀγυρ α ῥ-εραοῖρ-εὐλας εἰρτ-αἰοῖρ;

with clasps and buckles, set with precious
 stones, and hung with golden tassels; to
 this belt was hung his active and trusty
 lance, regularly cased in a tubic sheath,
 but that it was somewhat greater in
 height than the height of the sheath; he
 squeezed the brilliant, gilt, and starry
 belt about the coat of mail; and a long,
 blue-edged, bright-steeled, sharp-pointed,
 broad-sided, active, white-backed, half-
 polished, monstrous, smooth-bladed, small-
 thick, and well-fashioned dagger was fixed
 in the tie of that embroidered and parti-
 coloured belt; a white-embroidered, full-
 wide, strong, and well-wove hood (ῥῥαβαλ)
 was put on him over his golden mail; he
 himself laid on his head a strong-
 cased, spherical-towering, polished-shining,
 branch-engraved, long-enduring helmet;
 he took his edged, smooth-bladed, letter-
 engraved, destructive, sharp-pointed, fight-
 taming, sheathed, gold-guarded and girded
 sword which he tied fast in haste to his
 side; he took his expert, keen-pointed,
 blue-coloured, and neat-engraved dart in
 his active right hand, in order to cast it at
 the valiant troops, his enemies; and last,
 he took his vast-clubbed, strong-eyed,
 straight-lanced, fierce-smoking, and usual
 spear in his left, pushing and smiting
 therewith. Great was the tumult of the
 army then, seeking for their purple-
 branched cassocks, brilliant mails, blazing
 swords, and spears of ample circumference,
 restraining their steeds backward by the
 reins, as not obedient to the guidance
 of their riders, choosing their arms, the
 young adhering, for their beauty, to their
 golden

aḡur aḡ aṡcup a n-eaé tap a n-air o'á
 n-apadóab, o naé raib a n-ape pe h-íom-
 ḡabail a o-taioirḡ, aḡ toḡa na o-ṡpen-
 arm, aḡur a n-oḡbáið aḡ aðpað ap, a n-
 aille, o'á n-ór-armaib, ocur na h-oḡlao
 aḡ raigead na rean-arm o'á n-ṡear-
 naðap aṡíop a n-impeapnaib po mīnic
 poime rim; aḡur na mīleð aḡ mion-ḡua-
 ḡeal na meipḡead rir na mop-ḡrann-
 aib, aḡur na h-oncōin 'ḡá ḡ-ciumap-
 ðaimgniugad ap na epaioirioḡaib."

golden arms, and the old aiming at the
 ancient arms with which they often before
 acted great deeds in battle,—the soldiers
 closely sewing their ensigns to their vast
 poles, and fastening their colours by the
 borders to the lofty poles of their spears^e."

The tale, now for the first time printed and translated, is founded
 on more ancient documents relating to the Battle of Magh Rath, as
 appears from various quotations which it contains; but it is obvious
 that the writer, not finding a sufficient number of characters recorded
 by history, was under the necessity of coining some names to answer
 his purpose, such as Eochaidh Aingces, king of Britain, Daire Mac
 Dornmhar, king of France, &c., but the greater number of his cha-
 racters were real historical personages. Although, therefore, this
 tale cannot be regarded as a purely historical document, still it is
 very curious and valuable as a genuine specimen of an ancient Irish
 story founded on history, and unquestionably written at a period
 when the Irish language was in its greatest purity; it is also useful
 as containing many references to ancient territories, tribes, customs,
 notions, and superstitions which existed among the ancient Irish
 before the introduction of English manners; and it is particularly
 interesting to the lover of Irish literature as containing a large stock
 of military and other technical terms, and preserving several idioms of
 the ancient Irish language, which are now, and for some centuries have
 been, obsolete. A general and just complaint among the lovers of Irish
 lore

^e This translation, made towards the
 close of the last century, by O'Flanagan

and Peter O'Connell, is preserved in the
 Library of the Royal Irish Academy.

lore has long been, that there is no perfect work, of an antiquity higher than the days of Keating, accessible to the student of our language; it is to be hoped, therefore, that the publication of the original text of this ancient story will in some measure remove this complaint. It will, at least, rescue from oblivion and preserve from final destruction a considerable portion of the ancient language of Ireland, which must have been inevitably lost if not now preserved while the language is still living, and while the power of unfolding its idioms and explaining its obsolete terms yet remains.

Compositions of this nature were constantly recited by the poets before the Irish kings and chieftains at their public fairs and assemblies, for the purpose of inspiring the people with a thirst for military glory. This fact is distinctly stated in the account of the celebrated fair of Carman (now Wexford), preserved in the work called *Dinnsenchus*, or History of Remarkable Places; and it is also recorded in a vellum MS. in the Library of Trinity College, Dublin (H. 3. 17. p. 797.), that the four higher orders of the poets, namely, the Ollamh, Anruth, Cli, and Cano, were obliged to have seven times fifty *chief stories* and twice fifty *sub-stories* to repeat for kings and chieftains. The subjects of the chief stories were demolitions, cattle-spoils, courtships, battles, caves, voyages, tragedies, feasts, sieges, adventures, elopements, and plunders. The particular titles of these stories are given in the MS. referred to, but it would lead us too far from our present purpose to insert them here.

Those readers who have studied ancient history only through the medium of modern popular books, will no doubt be surprised at the style and spirit of the present production, and particularly at the extraordinary incidents introduced into it as historical facts. But we should consider that those modern writers whose works we read for a knowledge of ancient history, must have waded through many fabulous tracts before they were able to separate truth from fable,
and

and that the statements they give as true ancient history are, after all, no more than their own inferences drawn, in many instances, from the half historical, half fabulous works of the ancients. In the middle ages no story was acceptable to the taste of the day without the assistance of some marvellous or miraculous incidents, which, in those all-believing times, formed the life and soul of every narrative. At that period the Irish people, and every people, believed in preternatural occurrences wrought by magic, by charms, and particularly by distinguished saints before and after their deaths, as firmly as their descendants now believe in the wonders wrought by natural science; and it should not be expected that any lengthened story could have been written in that age without the introduction into it of some of those marvellous incidents which were so often reported and so eagerly received. The modern reader should also consider, that all the literature of the middle ages is tinged with narratives of miraculous occurrences, and that writers then gave interest to their subjects by mixing up with the real incidents of life, accounts of supernatural events produced by saints, witches, or demons, in the same way as modern novelists enchant their readers by delineating the charms and natural magic of real life. The novels of Sir Walter Scott may also be referred to as a proof that the marvellous has not even yet lost its attractions, although perhaps it may require his master hand to present the legends and mythology of our ancestors in such a dress as to give pleasure to modern fastidiousness.

In using the productions of the writers of the middle ages as historical monuments, we should be very guarded in selecting what to believe, and more particularly perhaps, what to reject: we are no doubt more ready to discredit what may be really true than to believe any fable; but we should not reject all the incidents mentioned in ancient writers merely because we find them mixed up with the miraculous. For, granting that such writers may have been imposed

upon by the reports of others, or by the fanciful temperament of their own minds, as far as regards preternatural occurrences, it does not therefore follow that their testimony is to be rejected on the manners and customs of their own times, or on facts which were of every day occurrence, and which it required no philosophy or perfect acquaintance with the laws of nature to be able to comprehend and to describe.

That the Battle of Magh Rath was a real historical occurrence and no bardic fiction, cannot for a moment be doubted. It is referred to by Adamnan, the eighth abbot of Iona, who was thirteen years old when it was fought. In the fifth chapter of the third book of his *Life of St. Columba*, speaking of the prophecy which that saint delivered to Aidan, he writes as follows :

“Hoc autem vaticinium temporibus nostris completum est in Bello *Rath*, Domnallo Brecco, nepote Aidani, sine causa vastante provinciam Domnill nepotis Ainmi-rech : et a die illa, usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.”

The event is also recorded by the very accurate annalist, Tighernach, under the year 637, in the following words :

“A. D. 637.—Caḡ Muḡe Rath pīa n-Domnall, mac Aēōa, ocup pīa macaib Aēōa Slāne, reo Domnall pegnaur Temoriam in illo tempore, in quo cecioir Congal Caech, pī Ulaō, ocup Faelan, cum multar nobilibur; in quo cecioir Suibhne, mac Colman Cucar.”

“A. D. 637.—The Battle of Magh Rath was fought by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall at this time ruled Temoria), in which fell Congal Caech, king of Uladh, and Faelan, with many nobles; and in which fell Suibhne, the son of Colman Cuar.”

This Suibhne, the son of Colman Cuar, was prince of Dalaradia, and is said to have fled panic-stricken from this battle, and to have spent many years afterwards in a state of lunacy, roving from place to place until he was murdered at Tigh Moling (now St. Mullin's, in the present county of Carlow), by St. Moling's swine-herd.—See Note ^a, pp. 236, 237.

The

The battle is also mentioned in the *Chronicon Scotorum*, at the year 636, as follows :

“ A. D. 636.—Cath Muirge Rath pia n-Domnall, mac Aedá, ocup pia macaib Aedá Slaine, po Domnall, mac Aedá pegnaur Temoria in illo tempore, in quo cecider Congal Caech, pi Ulað, ocup Faelcu, mac Airmeadhach, i b-ppre-ghuin, pi Mhoé cum multar nobilibus.”

“ A. D. 636.—The Battle of Magh Rath, by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall, son of Aedh, ruled Temoria, at that time); in which fell in the thick of the fight Congal Caech, king of Uladh, and Faelchu, son of Airmeadhach, king of Meath, with many nobles.”

“ An account of the battle is also given in the Annals of the Four Masters (but incorrectly entered under the year 634), as follows :

“ A. D. 634.—Cath Máirge Rath pia n-Domnall, mac Aedá, ocup pia macaib Aedá Slaine, po Congal Claon, mac Scanolán, pi Ulað, ou i o-topchaip Congal, pi Ulað, ocup almupcaib map aon pír.”

“ A. D. 634.—The Battle of Magh Rath, fought by Domhnall, son of Aodh, and the sons of Aodh Slaine, against Congal Claon, son of Scanlan, king of Uladh, in which Congal, king of Uladh, and *many* foreigners along with him, were slain.”

Thus translated by Colgan, in note (9) on the fifth chapter of the third book of Adamnan's Life of Columba :

“ *Anno sexcentesimo trigesimo quarto, et Domnaldi Regis Undecimo; prælium de Magh Rath* (id est de Campo Rath) in Ultoniâ, conseritur per Domnaldum filium Aidi, filii Aínmírechí, Hiberniæ regem, et filiis Aidi Slaine, contra Congalium Claon, Scandalii filium, Regem Ultoniæ, et multas transmarinas gentes ei assistentes; in quo Congalius et multi ex transmarinis occubuerunt.”

After this Colgan states that he had read a history of this battle, but that he had not a copy of it by him at the time that he was writing. His words are :

“ In historia hujus belli seu prælij, (quam sæpius legi, et nunc ad manum non habeo,) legitur prædictus Congalius, (anno 624, in alio proelio de *Dun-cetherne* per eundem Domnallum superatus, et in Albionem relegatus,) ex Scotis Albiensibus, Pictis, Anglo-Saxonibus et Britonibus collectum, ingentem exercitum duxisse contra Regem Domnaldum; et postquam per septem dies per totidem conflictus et alternas victorias dubio Marte acerrimè dimicatum esset; tandem victoriam Regi Domnaldo

cessisse, interfecto Congalio, et transmarinis copiis atrociter cæsis. Cum ergo locus et tempus belli hujus satis correspondeant, videtur eo tempore facta illa vastatio quam suo tempore factam esse indicat Adamnanus. Nam Adamnanus (iuxta iam dicta) anno 624 natus agebat annum decimum, vel undecimum tempore illius prælii anno 634 gesti."

It is highly probable that Colgan here refers to the account of the Battle of Magh Rath now printed and translated.

The venerable Charles O'Connor of Belanagare has taken so accurate a view of the political causes and effects of this battle, that the Editor is tempted to present the reader with the entire of what he has written on the subject:

"The Treachery of Conall Guthbinn gave the Nation an utter Dislike to the South *Hy-Nialls*. The North *Hy-Nialls* obtained the Throne, and did not deserve such a preference. *Malcoba*, a pious Prince, was cut off by his Successor *Subney Meann*: He, in Turn, by *Congal Claon*, a Prince of the *Rudrician* Race of *Ulad*, the determined Enemy of his Family. *Domnall*, the Brother of *Malcoba*, and son of *Aodh*, the son of *Ainmirey*, ascended the Throne, and began his Administration with an Act of extreme Justice; that of taking Vengeance on the murderer of his Predecessor. *Congal Claon* he defeated in the Battle of *Dunkehern*, and obliged him to fly into *Britain*; the common Asylum of the domestic Mal-contents.

"*CONGAL CLAON* remained nine Years in Exile: And as this Parricide bid fair for the Destruction of his native Country, he merits particular notice in History. In Power he possessed some Virtues, and in adversity wore the Semblance of all. Although an Outcast in a foreign Country, divided by different Languages and Interests, he retained a Dignity of Conduct which often throws a Lustre about Adversity itself. He kept up his Party at Home, who (by defeating *Connad Kerr*, King of the *Albanian Scots*, and Lord of the Irish *Dalriads*) supported his interests. Among Strangers, he had the Iniquity of his Conduct to justify, and the more cruel Sights, which persecute unfortunate Princes, to manage: He did the one with Plausibility; he conquered the other with Patience and Dignity. Able, active, perseverant; no ill Fortune could depress his Spirits, no Disappointment fatigue his Ambition. He exerted every Talent which could win Esteem from the Great, and every Art which could turn that Esteem to his own Advantage: At Home, formidable to his Enemies, popular among his friends; Abroad, brave without Insolence; flexible without Meanness; he gave the Nation a very important Advantage over him; *That* of guarding against the Greatness of his Genius and of uniting against him, although otherwise much divided within
itself.

itself. This he balanced, by reconciling the most opposite Interests in *Britain*, when his cause became an Object of Consideration. *Saxons, Britons, Albanian Scots*, and *Picts*, flocked to his Standard. His domestic Partizans prepared for his Reception, and he landed with Safety on the Coast of *Down*.

“DOMNALL, King of *Ireland*, was not unprepared. He had Wisdom in his Councils, and Troops, who proved a match for equally gallant Troops raised within his Kingdom, and for those of the four Nations who joined them. He immediately encamped near the Enemy at *Moyrath*, and began as bloody a battle as can be found in the Records of that age: It continued with various success for six whole days, until Victory declared for the Nation on the seventh. *Congal Claon*, the soul of the Enemies' Army, was defeated and slain at the Head of the Troops of *Ulad*. The foreign Troops were soon broke with great Slaughter; and *Domnall Breac*, King of the *Albanian Scots*, hardly escaped to *Britain*, with the sorry Remains of a fine Army, which should be employed for the defence of the people he so wantonly attacked. This Contradiction to every Principle of sound Policy, was foreseen by *Columb Kille*, who laboured so much to reconcile the Interests of the *British Scots* to those of the parent Country: ‘A Prediction,’ says St. Adamnan, ‘which was completed in our own Time, in the War of Moyrath; *Domnall Breac*, the Grandson of *Aidan*, having, without any Provocation, laid waste the Country of the Grandson of *Anmirey*: a Measure, which, to this Day, has obliged the *Scotish* Nation to succumb to foreign Powers, and which gives our Heart Grief, when we consider it.’ This is the Account of a cotemporary Writer, who was Abbot of the Island of *Hy*. It is one of the most important Events in the *Scotish* History; and yet, through the Destruction of Records in the Time of *Edward* the First, the latter Historians of *North Britain* were Strangers to it.”

“It is certain that *Ireland* was never in greater Danger, from the first Entrance of the *Scotish* Nation, than in this War raised against it by Congal Claon: But the civil Constitution being sound in the main, resisted the Disease, and shook it off in one great effort. In a future [? later] age the Posterity of this very People abandoned their King, their Country, and their own Independence, almost without a Show of Resistance, to a Handful of foreign Freebooters^g.”

Notwithstanding the celebrity of the monarch Domhnall, the
grandson

^f “This Engagement, so decisive for the Nation, in the year 637, rendered *Moyrath*, ever since, famous in the *Irish* Annals. It retained [? retains] the Name down to our own Time, and was rendered

memorable of late by giving a title to the present learned and worthy possessor, Sir *John Rawdon*, Earl of *Moyra*.”

^g Dissertations on the History of *Ireland*, pp. 214 to 218. Dublin, 1766.

grandson of Ainmire, and the importance of the Battle of Magh Rath in the histories of Scotland and Ireland, Mr. Moore, the latest author of the History of Ireland, does not condescend so much as to name the monarch or to notice the battle. His defence is as follows:

“ Having now allowed so long a period of Irish history to elapse without any reference whatever to the civil transactions of the country, it may naturally be expected that I should for a while digress from ecclesiastical topics, and leaving the lives of ascetic students and the dull controversies of the cloister, seek relief from the tame and monotonous level of such details in the stirring achievements of the camp, the feuds of rival chieftains, and even in the pomps and follies of a barbaric court. But the truth is, there exist in the Irish annals no materials for such digression^h !”

And again,

“ With the names of such of these princes as wielded the sceptre since my last notice of the succession, which brought its series down to A. D. 599, it is altogether unnecessary to incumber these pages, not one of them having left more than a mere name behind, and in general the record of their violent deaths being the only memorial that tells of their ever having livedⁱ. ”

Mr. Moore is confessedly unacquainted with the Irish language; and the remains of our ancient literature were, therefore, of course inaccessible to him. That great ignorance of these unexplored sources of Irish history should be found in his pages is, therefore, not surprising: but he ought to have been more conscious of his deficiencies in this respect, than to have so boldly hazarded the unqualified assertion, *that there exist in the Irish annals no materials for the civil history of the country!*

Should the Irish Archæological Society receive such support from the public as to enable them to continue their labours, the falsehood of such a statement will be abundantly manifested; and it will perhaps appear also that, notwithstanding the destruction and dispersion of so large a proportion of our ancient records, and the mutilation of those that remain by indifference or malice, there is no
nation

^h History of Ireland, vol. i. p. 275.

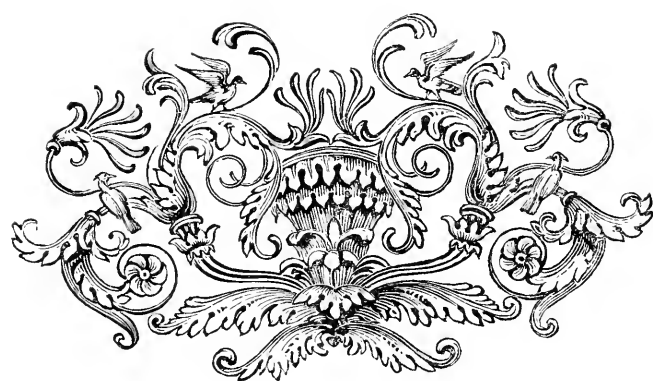
ⁱ Ibid. p. 276.

nation of Europe that is in the possession of more copious and curious materials for the illustration of its internal history, civil and ecclesiastical, during the middle ages, than despised and neglected Ireland. "On a déjà remarqué ailleurs," say the Benedictines, quoted by Mr. Moore himself^j, "que les gens de ce pays, presque à l'extrémité du monde, avoient mieux conservé la littérature, parcequ'ils étoient moins exposés aux révolutions, que les autres parties de l'Europe."

The Editor cannot close these remarks without returning thanks to those friends who have assisted him in editing the present work, but particularly to Dr. Todd of Trinity College, and to Mr. Eugene Curry.

J. O'D.

^j History of Ireland, vol. i. p. 277.



IRISH ARCHÆOLOGICAL SOCIETY.

AT a General Meeting of the IRISH ARCHÆOLOGICAL SOCIETY, held in the Board Room of the Royal Irish Academy, Grafton-street, Dublin, on Monday, the 13th day of June, 1842,

GEORGE PETRIE, ESQ., M. R. I. A., R. H. A., in the Chair.

The Secretary opened the proceedings by reading the following REPORT of the Council, agreed upon at their Meeting of the 2nd of June :

“The Council, at the end of their year of office, are happy to be able to announce that the prospects of the Society are such as to leave but little doubt of its future success.

“They have still, however, to complain that the nobility and gentry of Ireland have not joined the Society in sufficient numbers to enable it to undertake the publication of the more voluminous and difficult of our ancient records. The total number of Members now on our books being but 241, besides thirteen, who have not yet paid their subscriptions.

“One cause of this has doubtless been, that the objects of the Society have been but little known, and where known, have been but imperfectly understood. In Ireland, where every thing is unhappily viewed, more or less, through the medium of party, it seemed to the public difficult to conceive how any Society could be formed without a leaning to one side or the other, and many persons very naturally held back until the real character of the Society should more

fully develope itself. It is evident, however, from the mere inspection of our list of Members, that these feelings have had but a partial operation ; and the Society may congratulate itself in having been one of the few successful attempts in this country to induce men to forget their differences, and unite together in the promotion of a great national undertaking.

“ In addition to this temporary cause of prejudice against the Society, it has unfortunately happened that several accidental circumstances have retarded the completion of our publications during the past year ; so that we have had, to the public, the appearance of doing nothing, and many were led to doubt whether we were in a condition to fulfil our engagements to our Members.

“ These and such like difficulties, however, which have probably kept back many who ought naturally to have joined us, must gradually be removed by the publications of the Society ; which, it is hoped, will not only effectually convince the public of the purity of our intentions, and of the possibility of carrying out our design without any party bias, but also make known the great value and interest of the historical documents which it is the object of the Society to bring to light.

“ It is necessary, however, to explain to the Society the cause of the delay that has taken place in the appearance of the volumes, which have been announced as the intended publications of the past year.

“ The idea of establishing a Society for the publication of the ancient historical and literary remains of Ireland was first seriously entertained at the close of the year 1840 ; and a Provisional Council was then formed for the purpose of ascertaining, by correspondence with the literary characters of the day, and by circulating a brief statement of the object proposed, whether a Society such as that to which we now belong would be likely to meet with support from the public.

“ Several months, however, were necessarily spent in these preliminary measures, and early in the year 1841, the Provisional Council had received promises of such respectable support, as to convince them that success was reasonably certain, and that they might safely proceed to the regular formation of the Society.

“ A Meeting was accordingly called in May, 1841, at which the fundamental laws of the Society were agreed upon, and your present Council appointed for carrying your designs into effect.

“ Up

“Up to that time, however, scarcely any preparations had been made for printing. The Provisional Council had been in a great measure occupied in the correspondence necessary for the formation of the Society: nor was it possible for them, until they had ascertained how far public support could be obtained, to enter upon the engagements necessary for the preparation of many works with a view to the future publications of the Society.

“All this, therefore, became the duty of your present Council: and they have endeavoured to make such arrangements, as they hope will ensure to the Members the regular appearance, within reasonable intervals, of the Society's books. All the works intended for the present year are in the hands of the printers, and those in progress are many of them ready for the press, as soon as the funds at the disposal of the Council will permit their being undertaken.

“The Council, in addition to the volume of Tracts, and the volume of Grace's Annals, already in the hands of the Society, have resolved that the Book of Obits of Christ-Church Cathedral, edited by the Rev. Mr. Crosthwaite, shall also be given to all who were Members in the year 1841, or who have paid the subscription for that year.

“This latter work, though far advanced, is not yet completed; and from the peculiar difficulties it presents, the necessity of the most exact and careful collation with the original, and the laborious index and notes which the Editor is preparing, and which will greatly enhance its value, its progress through the press must necessarily be slow.

“It is probable, therefore, that some of the works announced for the year 1842, will be issued before the Book of Obits is ready for delivery. But this inconvenience the Council are convinced the Society will gladly submit to, rather than run the risk of doing injustice to the Editor of a volume of such singular difficulty and interest, by any attempt to hurry its publication.

“Cormac's Glossary, which has been for some time in Mr. O'Donovan's hands, is ready for the press. But it has been held back, partly because the funds of the Society will not at present admit of its being proceeded with, and partly because there are some MSS. in England, which ought to be collated before such a work should be put forth. The collation of these MSS., however, would be attended with great expense, as it would be necessary to send over to England a competent person, and to support him during his stay in the

neighbourhood of the Libraries where the MSS. to be consulted are preserved. The Council have therefore thought it better to defer the publication of this work for the present ; and in the meantime they are engaged in such inquiries as they hope may ultimately lead to the satisfactory accomplishment of their purpose.

“The Royal Visitation Book of the Province of Armagh in 1622, has been for some time ready for the press, but as it will be a volume of some bulk, and from the quantity of tabular matter it contains, expensive in printing, it has been deferred, until the funds of the Society are increased.

“For the same reason Mr. Curry’s translations of the ancient Irish historical tales, ‘The History of the Boromean Tribute,’ and ‘The Battle of Cairn Chon-naill,’ have been postponed, although both are ready for the press.

“There is one other topic upon which it will be necessary to say a few words.

“The number and value of the works which have been assigned to the Members of the last and present years, very far exceed the actual means of the Society ; nor will it be possible for the Council to bring out books of equal value, in future years, unless the number of the Members be very much increased. The Council, however, have thought it better to proceed on the supposition that the full number of Members, at present limited by the Rules of the Society to 500, will ultimately be obtained, and, therefore, they have not hesitated to run the risk, in the first instance, of drawing somewhat more largely than they would be justified in doing hereafter, on the capital of the Society. They have every hope, however, that the publication of the volumes now in progress will bring in a large accession of Members to the Society ; and they would press upon the existing Members the necessity of exerting their influence with their friends for this purpose.

“It is desirable to have it made known, that Members now joining the Society can obtain the books for the year 1841, on paying the subscription of One Pound for that year ; a privilege which the Council have allowed to such Members as have joined since the last annual Meeting, and which they would recommend to continue for the present year. However, they are of opinion that hereafter, the books of past years, if any should remain, ought to be sold to new Members at an advanced price, to be determined by the Council for the time being.

“ Since

“ Since the appearance of our first publication, the following noblemen and gentlemen have joined the Society :

| | |
|---------------------------------------|--|
| The Right Hon. Lord Eliot. | Colman M. O’Loughlan, Esq. |
| The Right Hon. Lord Albert Conyngham. | William Hughes, Esq. |
| Sir Montague L. Chapman, Bart. | Robert Ewing, Esq. |
| Sir Aubrey De Vere, Bart. | Rev. Matthew Kelly. |
| John Ynyr Burges, Esq. | James W. Cusack, Esq., M. D. |
| Thomas Fortescue, Esq. | Thomas Kane, Esq., M. D. (for the Limerick Institution). |
| Rev. James Kennedy Bailie, D. D. | Edward Wilmot Chetwode, Esq. |
| Clement Ferguson, Esq. | Rev. John N. Traherne. |
| Thomas Hutton, Esq. | Edward Magrath, Esq. (for the Athenæum Club, London). |
| Rev. James Graves. | Colonel Birch. |
| Rev. Classon Porter. | William Curry, Jun., Esq. |
| Rev. Charles Grogan. | |
| Samuel Græme Fenton, Esq. | |

“ The name of William Torrens M’Cullagh, Esq., was omitted, by an accident, in the list of original Members, published with the last Report ; and the name of John Low, Esq., was inserted in the same list by a mistake.

“ During the past year the Society has lost one of its original Members, the Rev. Cæsar Otway, by death.

“ In conclusion, the Council have to announce that his Excellency the Lord Lieutenant, upon being informed of the objects of the Society, was graciously pleased to accept the office of Patron, and the Council have had the honour of presenting to his Excellency copies of the Society’s publications.”

The Report having been read, the following Resolutions were adopted unanimously :

“ 1. That the Report now read be received and printed, and that the thanks of the Society be given to the Council for their services.”

“ 2. That the respectful thanks of this Meeting be presented to His Excellency the Lord Lieutenant, for his gracious condescension in accepting the office of Patron of the Society.”

“ 3. That Dr. A. Smith and Mr. Hardiman be appointed Auditors of the Accounts of the Society for the ensuing year, and that their statement of the accounts of the Society be printed as an Appendix to the Report.”

His

His Grace the DUKE OF LEINSTER was then elected President of the Society for the ensuing year, and the following Noblemen and Gentlemen were elected as the Council :

| | |
|--|---|
| THE RIGHT HON. THE EARL OF LEI- TRIM. | JAMES MAC CULLAGH, ESQ., LL. D., Sec. R. I. A. |
| THE RIGHT HON. THE VISCOUNT ADARE, M. P., M. R. I. A. | CAPTAIN LARCOM, R. E., M. R. I. A. |
| THE LORD GEORGE HILL. | AQUILLA SMITH, M. D., M. R. I. A. |
| JOHN SMITH FURLONG, ESQ., Q. C. | GEORGE PETRIE, ESQUIRE, R. H. A., M. R. I. A. |
| REV. RICHARD BUTLER, M. R. I. A. | JOS. H. SMITH, ESQ., A. M., M. R. I. A. |
| REV. J. H. TODD, D. D., V. P. R. I. A. | JAMES HARDIMAN, ESQ., M. R. I. A. |

It was then moved by the Rev. J. C. CROSTHWAITE, and seconded by GEORGE SMITH, ESQ.,

“That the thanks of the Society be presented to the Council of the Royal Irish Academy for their kindness in giving the Society the use of their rooms for the present Meeting.”

And then the Society adjourned.

REPORT OF THE AUDITORS.

AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY, FROM ITS FOUNDATION TO THE 13TH DAY OF JUNE, 1842.

| <i>Dr.</i> | £ | s. | d. | <i>Cr.</i> | £ | s. | d. |
|--|---|-------|----|---|-----|----|----|
| To transcribing, translating, &c., the following Works published, or in preparation:— | | | | By Admission Fees of 241 members (£3 each), . | 723 | 0 | 0 |
| Circuit of Muircheartach (published), . . . | | 10 | 10 | By Annual Subscription of 223 members, for 1841, . | 223 | 0 | 0 |
| Book of Obits of Christ Church, . . . | | 15 | 0 | By Life Composition of 19 members (£10 each), . | 190 | 0 | 0 |
| Battle of Moira, . . . | | 50 | 0 | By Annual Subscription of 86 members, for 1842, . | 86 | 0 | 0 |
| Dymmok's Treatise on Ireland, . . . | | 3 | 17 | By one-half year's interest on £100, old 3½ per cent. Stock, Oct. 1841, . . . | 1 | 15 | 0 |
| Boromean Tribute, . . . | | 20 | 0 | By one-half year's interest on £400, do., to April, 1842, . . . | 7 | 0 | 0 |
| Cartulary of All Saints, . . . | | 15 | 0 | | | | |
| Cornac's Glossary, . . . | | 15 | 0 | | | | |
| Cusack's MS., . . . | | 4 | 4 | | | | |
| Cornacan Eigear, . . . | | 1 | 0 | | | | |
| Paid Mr. O'Donovan and Mr. Curry, by the Council, as a compliment for their valuable services, and to enable them to become Life Members of the Society, . . . | | 26 | 0 | | | | |
| 1841, Oct. 14. To Messrs. Hodges and Smith, printing and paper of Nos. 1, 2. Printing and paper of Circulars, Prospectuses, Report, and sundries, . . . | | 205 | 7 | | | | |
| 1842, June 2. To Messrs. Hodges and Smith, printing and paper of Grace's Annals, . . | | 180 | 6 | | | | |
| To Mr. Conolly, Assistant Secretary, one year's salary, to 1842, . . . | | 20 | 0 | | | | |
| To Secretary, for postage, stationary, carriage of parcels, advertisements, &c., to June 10, 1842, . | | 10 | 5 | | | | |
| 1841, May 27. To purchase of £100, old 3½ per cent. stock, . . . | | 97 | 17 | | | | |
| 1841, Dec. 28. To purchase of £300, do., . . | | 298 | 11 | | | | |
| 1842, June 13. To balance in the Bank of Messrs. Boyle, Low, Pin, and Co., . . . | | 257 | 16 | | | | |
| | | £1230 | 15 | | | | |
| | | 0 | | | | | |

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1842.

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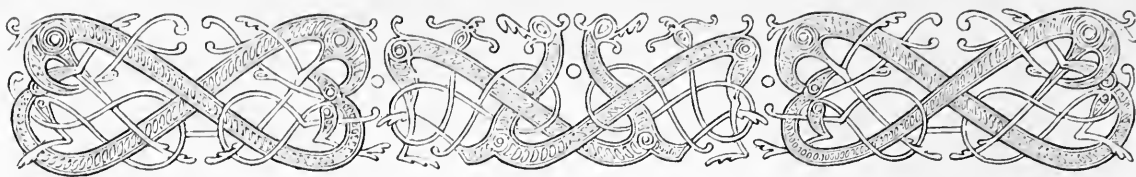
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OCUS TUCAT CATHA MUIGI RATH, INSO.



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CLOIND-PUM

The ornamental initial letter **D** is taken from the Book of Kells. The Society is indebted to Dr. Aquilla Smith for the *fac-simile* from which the wood cut was engraved.

^a *Ugainè Mor*.—The pedigree of King Domhnall, up to Ugainè Mor, is given in

Note A, at the end of the volume.

^b *Oaths*.—Ro gab patà, literally, “took or exacted the guarantees of the sun, &c.” but as this would hardly be intelligible in English, the liberty has been taken of rendering it as in the text. The historical fact is also recorded in the Book of Lein-



THE BANQUET OF DUN NA N-GEDH, AND THE CAUSE OF THE BATTLE OF MAGH RATH.

ONCE upon a time there was a renowned king over Erin, namely Domhnall, son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of the race of Tuathal Techtmhar and Ugainè Mor^a. Now this Ugainè Mor exacted oaths^b by the sun and moon, the sea, the dew and colours, and by all the elements visible and invisible, and by every element which is in heaven and on earth, that the sovereignty of Erin should be invested in his descendants for ever. And Tuathal Techtmhar, the son of Fiacha Finnola, exacted the same oaths in imitation of his ancestor Ugainè Mor,
and

ster, and in the Leabhar Gabhala. O'Flaherty (Ogygia, p. 260) mentions it in the following words:—"Imperium ultra Hiberniam in occidentalibus Europæ insulis mari Mediterraneo, quod Siculum et Afri-

canum continet citerioribus usque propagavit. Axioma regium principum ac magnatum Hiberniæ jurejurando per res creatas omnes visibiles et invisibiles adhibito, sibi, atque posteris suis in perpetuum devinxit."

cloind-rium im nigi n-Éirenn tar rárugad na rath rin ocur na n-dul po nairc-rium forpo, pudilri Tempac co n-a colamnaib ocur pen-tuaṭa Tempa ocur Mide do gper oca cloind-rium co brát; ocur gé no faemad neac do cloind Ugaime no Thuatail nigi do tabairt uaidib do neac aile, ar ai tra, noṣa dlig in nigi rin teaṣt i Temair, acṣt mine tucā perann bur computain ppiā do cloind Ugaime Maip ocur Tuatail Teṣtmair i cein bur nigi he foruib; ocur in tan at béla in nigi rin, Temair do beir ac claind Ugaime, amail po nairc Ugaime perin for ppiu Éirenn, in tan po gab giallu Éirenn ocur Alban ocur co tiri Leatha alla nair.

Ar ai rin, po h-ercained Temair iarum la Ruadan Loṣṣa ocur la xii. arptal na h-Éirenn, ocur la nuemu Éirenn ar cēna. Ocur cipe no gabad in nigi niri ba h-aṣa do beir i Temair ó ró h-ercained h-i, acṣt in t-mad ba ppuṣtiu ocur ba h-aibniu lap in nigi no gebad Éirinn, ir ann no bid a domnár no a aitreab. Domnall mac
Aeṣa,

^c For an account of the oath which Tuathal Techtmhar exacted from the men of Ireland, see the Book of Leinster and the Leabhar Gabhala of the O'Clery's. O'Flaherty gives it in the following words:

"Tuathalius, regni diademate potitus, comitia Temoriæ indixit, ad quæ Hiberniæ procures magno numero confluerunt. Ubi omnes, per sua gentilitia sacramenta, solem, lunam, ac cætera numina, terrestria ac cælestia, quemadmodum sui majores ipsius majoribus pridem Herimoni et Hugoni voverunt se cum posteris suis ipsi ac nepotibus Hiberniæ regibus, quamdiu solum Hibernicum sale ambitum inviolatam fidem et obsequium præstituros."—*Ogygia*, part iii. c. 56.

^d *Leaṣa*.—Leatha is the name by which Italy is called in the ancient Irish MSS. according to Duald Mac Firbis. This story was evidently written to flatter the pride of the Hy-Niall race, and to show that if any other family succeeded in obtaining the sovereignty they should be viewed in the light of usurpers; and indeed it were well for the ancient Irish if the sovereignty had been vested in some one family. O'Connor, in his *Dissertations on the History of Ireland*, states that the Hy-Niall formed as old and as uninterrupted a dynasty as any family in Europe.

^e *Loṣṣa*.—Lothra, now Lorrach, a village in the Barony of Lower Ormond, in the north of the county of Tipperary, where St.

and stipulated that if the sovereignty of Erin should be contested with his descendants in violation of these oaths, taken on the elements, by which he bound them, his progeny should *still* have the legitimate possession of Tara with its supporting families, and the old tribes of Tara and Meath perpetually and for ever^c; and that should any of the race of Ugainè or Tuathal even consent to resign the sovereignty to any other person, the latter could not, nevertheless, come to *dwell at* Tara, unless he had given lands equally ancient as Tara to the descendants of Ugainè Mor and Tuathal Techtmhar while he should be king over them; and that when this king should die, Tara should revert to the race of Ugainè, according to the injunction laid by Ugainè himself on the men of Erin, when he took the hostages of Erin and *of the countries extending* eastwards to Leatha^d.

Notwithstanding this, Tara was afterwards denounced by St. Ruadhan of Lothra^e and the twelve apostles of Erin, and all the other saints of Erin, so that, whoever obtained the sovereignty, it was not auspicious for him to reside at Tara from the time it was cursed, but the seat and habitation of each king who obtained the chief sway, was *fixed* in whatever locality he deemed most commodious and delightful^f. When Domhnall, the son of Aedh, assumed the sovereignty,
he

Ruadhan, or Rodanus, erected a monastery in the sixth century. For a full account of the cursing of Tara by this saint, the reader is referred to the Life of St. Rodanus, published by the Bollandists, 25th April, to Mageoghegan's Translation of the Annals of Clonmacnoise, at the year 565, and to Petrie's History and Antiquities of Tara Hill, p. 101.

^f These royal seats were in various parts of Ireland; that of the monarchs of the

Northern Hy-Niall race, was at Aileach, near Derry; the seats of the Southern Hy-Niall were at Lough Leane, near Castlepollard, and at Dun na Sgiath, on the north-west margin of Loch Ainnim, now Lough Ennell, near Mullingar; the seat of the Dal-Cais was at Kincora, in the town of Killaloe; and the seats of the two monarchs of the O'Conor race, at Rath Croghan, in the present county of Roscommon, and at Tuam, in the county

Αεδα, ιμορρο, ο πο γαδ πιγε Ερηνν βα ρεαδ α δυν-αρρυ com-
nuide do poezae Erienn céatur Dun na n-geð for bpu na ðoinne.

Οκυρ πο τораинδ рium peçt múpu mop-αιδβλι ιmon dún pin pa
cormailiur Tempaiğ na πιγ, ocup πό τораинδ ðio tige in dúine pin
pa cormailiur tige na Tempac .i. in nuðcuairt mop-αιδβαλ, ιp ιnτi
no bíð in πιγ fepin ocup na píğna ocup na h-ollumain, ocup an ιp
deach fpi cec n-ðán olcena; ocup in Long Mumhan, ocup in Long
Laigen, ocup in Choirip Connacht, ocup in Eacrair Ulad, ocup
Carcair na n-giall, ocup Retla na pileð, ocup ðrianan in en
uaitne,—ιp epue do πιğned la Cormac mac Airt ap tur dia ιnğin
.i. do ðraine—ocup na tige olcena cenmoçat pin.

Codlaip

of Galway. But the monarch of Ireland, of whatever race he happened to be, or wherever he fixed his residence, was nevertheless called King of Tara as often as King of Erin by the Bards.

^s *Dun na n-gedh*.—This name is now forgotten. It was probably the name of the large fort on the south side of the Boyne, near Dowth, in the county of East Meath. In Mac Morissy's copy it is written Dun na n-gaedh, which seems more correct. King Domhnall afterwards removed his residence to Ard Fothadh, near the town of Donegal, where he died, according to the Annals of the Four Masters, in the year 639 [*recte* 642].

^h *Midhchuart*.—For an account of the Teach Midhchuart, or Banqueting Hall at Tara, see Petrie's History and Antiquities of Tara Hill, p. 160, *et sequent*.

ⁱ *Ollaves*.—Ollamh signifies a chief professor of any science.

^j *Long Mumhan*,—i. e. the Munster

house.

^k *Long Laighean*,—i. e. the Leinster house.

^l *Coisir Connacht*,—i. e. the Connaght Banqueting house.

^m *Eachrais Uladh*,—i. e. the Ultonian house. These four houses seem to have formed a part of the Teach Midhchuart.

ⁿ *Prison of the Hostages*.—For the situation of Dumha na n-giall, at Tara, near which must have stood Carcair na n-giall, the Prison of the Hostages, see Petrie's Hist. and Antiq. of Tara Hill, plate 7.

^o *Star of the Poets*.—There is no mention made of this house in Petrie's History and Antiquities of Tara Hill.

^p *Grianan of the one pillar*.—This is the fort called Rath Graine, in Petrie's History and Antiquities of Tara Hill, p. 192. The relative situation of all the ruins, as existing on Tara Hill, in the tenth century, are shown on plate 10 of that work, and as they exist at present on plate 6, and

he first selected Dun na n-gedh^g, on the bank of the Boinn [the River Boyne], to be his habitation beyond all the situations in Erin.

And he drew [formed] seven very great ramparts around this fort after the model of regal Tara, and he also laid out the houses of that fort after the model of the houses of Tara, namely, the great Midhchluairt^h, in which the king himself, and the queens, and the ollavesⁱ, and those who were most distinguished in each profession, sit; also the Long Mumhan^j, the Long Laighean^k, the Coisir Connacht^l, the Eachrais Uladh^m, the Prison of the Hostagesⁿ, the Star of the Poets^o, the Grianan of the one pillar^p (which last had been first built at Tara by Cormac Mac Art^q, for his daughter Grainne), and other houses besides.

One

also on the Ordnance Map of the county of Meath, Parish of Tara.

^q *Cormac Mac Art*.—The commencement of the reign of this monarch is recorded in the Annals of Tighernach, at A. D. 218, and his death is entered in the Annals of the Four Masters at the year 266. His daughter Grainne, for whom the *Grianan* here mentioned was erected, was the wife of the celebrated warrior Finn Mac Cumhaill, the Fingal of Mac Pherson's Ossian. The word "Grianan" may be thus correctly defined: 1. A beautiful sunny spot, as Grianan Calraighe, a place in the parish of Calry, in the north of the county of Sligo. In this topographical or rural sense, it is translated by Colgan, *solarium, terra solaris*, (Acta SS. p. 13, not. 6). 2. A bower or summer-house. 3. A balcony or gallery, a boudoir. 4. A royal palace. In the third and fourth sense here set down, this word is

very frequently used in the old Irish Historical Tales and Romances. The following description of the erection of a Grianan, as given in a very ancient historical tale, entitled Fledh Bricrinn, i. e. the Feast of Bricrenn, preserved in Leabhar na h-Uidhri, a MS. of the twelfth century, now in the possession of Messrs. Hodges and Smith, will give one a tolerably correct idea of what the ancient Irish meant by the word:—"Then did Bricrenn erect a Grianan near the couch of King Concobhar and those of the heroes. This Grianan he formed of gems and various rich materials, and placed on it *windows of glass* on every side. One of these windows he placed over his own couch, so that he might see the whole extent of the great house out of it."

In the third sense it is used in the Leabhar Breac, fol. 27, *a, a*, to translate the Latin word *cænaculum*.

Codlaip Domnall adaid iarpum ip in tiz iin, ocur atci fip ocur aiplintē ingnad, ocur ip e at conaipc cuilen con po h-aled laip (.i. fearglond ainn in chón iin) for a glun ferin a dul for duible ocur dapaēt uada, ocur cuanarfa Epenn ocur Alban ocur Saxon ocur bpetan do tinol do'n cuilen iin, co tapd-iat peēt caēa do'n nuz co feruib Epenn ime fpi peēt laa na peētmaine, ocur co tapdta āi ceand eturpu caē laiti dib-iin, ocur in peētmaō laa ann po mebaio for na conu. Ocur po marbēa cū in nuz, an daplair, ip in caē deidenac dib iin. Murclair iarpum in nuz ar a cōdlud ocur do taēd do bidz ar in imdaiz co m-bui lomnoēt for uplar in tize. Do berp umorpo ben in nuz, .i. ingen nuz Orraige, a di laim im a bpaēat, ocur arberp fpi, aipir ocum-ia, a nuz, ol pi, ocur na tuc h'aipie pe fipiruib aicē, ocur na pot uamnaizēp tpiēu; ar atat Conall, ocur Eogain, ocur Airgialla, ocur Clann Colman, ocur Sil Aeda Slaine, ocur ceēpe pine Tempach imut anocht ip in tiz pi, ocur aipir for ceill, ol pi.

bennaēt

^r *Vision*.—The word fip is given in Cormac's Glossary as cognate with the Latin word *visio*.

^s *Erin*.—Its Nominative is Eipe, Gen. Epenn, Dat. or Oblique case Eipinn.

^t *Alba*, now Scotland. Nom. Alba, Gen. Alban, Dat. or Oblique case Albain.

^u *Sacra*n, i. e. that part of England then in the possession of the Saxons.

^v *bpetan*, i. e. that part of Britain then in the possession of the Welsh or ancient Britons.

^w *Ap cenn*, literally "slaughter of heads," i. e. of men; *strages capitum*.

^x *The king's wife*.—She was named Duinsech, according to the history of remarkable women, preserved in the Book of Lecan, fol.

193. She was probably the sister of Croinseach, the daughter of Aedh Finn, Prince of Ossory, who was married to King Domhnall's brother, Maelcobha, the clerk. The death of Duinsech is recorded by all the Irish Annalists; Tighernach, whose chronology is the most correct, dates it A. D. 639.

^y *Race of Conall*,—i. e. the descendants of Conall Gulban, who was the youngest son of the monarch Niall of the Nine Hostages, and who died in the year 464. They had their possessions in the present county of Donegal, and in later ages branched into several great families, as O'Muldory, O'Canannan, O'Donnell, O'Doherty, O'Gallagher, O'Boyle, &c.

^z *Race of Eoghan*,—i. e. the descendants

One night as Domhnall afterwards slept in this house, he had a vision^r and a dream: he saw a greyhound whelp, Fearglonn by name, which had been reared by himself, go forth from him, even from his knee, with rage and fury, gathering the dogs of Erin^s, Alba^t, Saxonland^u and Britain^v; and they gave the king and the men of Erin around him seven battles during the seven days of the week, and a slaughter of heads^w was made between them each day, but on the seventh day the dogs were worsted, and in the last battle the king's own hound, as he thought, was killed. The king then awoke from his sleep, and he sprang affrighted from his bed, so that he was naked on the floor of the house. The king's wife^x, the daughter of the king of Ossory, put her two arms about his neck and said to him, "Tarry with me, O king," said she, "and do not heed visions of the night, and be not affrighted by them, for the race of Conall^y and Eoghan^z, the Oirghialla^a, the Clann Colmain^b, the sons of Aedh Slaine^c, and the four tribes of Tara^d, are around thee this night in this house, and *therefore*," said she, "remain steady to reason."

"A blessing

of Eoghan, son of the same monarch. Eoghan died in the year 465. After the establishment of surnames the more distinguished families of this race were O'Neill, MacLoughlin, O'Kane, O'Hagan, O'Gormley, O'Quin, Mac Cathmhaoil, now Mac Cawell, O'Mullen, &c. &c.

^a *The Oirghialla*.—They were the descendants of the three Collas, who destroyed the Ultonian palace of Emania, in the year 333 (Ann. Tighernach.), and drove the ancient Ultonians, or Clanna Rudhraighe, beyond Glen Righe and Lough Neagh, into the present counties of Down and Antrim. In later ages the principal families of the Oirghialla were the Mac

Mahons, O'Carrolls, O'Hanlons, Maguires, O'Hanraghtys, Mac Kennas, &c. &c. Their country comprised the counties of Louth, Armagh, and Monaghan, and the greater part of Fermanagh.

^b *Clann Colmain*,—i. e. the Race of Colman, the son of Dermot. This Colman flourished about the year 562, and was the ancestor of the O'Melaghlin of Westmeath, the chiefs of the Southern Hy-Niall race.

^c *Aedh Slaine*.—He reigned jointly with Colman, the son of Baedan, from the year 599 to 605.

^d *The four tribes of Tara*.—The four tribes or families of Tara, after the esta-

Benmaēt forp, a ben, ol pe, ip maiē pom tecaipcip; ocur do taed lee ip in leapaio iap rin; ocur po iappaēt in nigan pcela de cio at conaipc ip in fír. Ní éibér ppiat a nigan, ol pe, na ppi neac aile, no co poipiur co h-airm a pil Maelcaba Cleipech, mo deipbraēai, ap ip e bpeithem aiplingēi ip deach pil a n-Eipinn.

Téit iapum in nigh i cind mup ced caippteēch co h-airm á m-bui Maelcaba, mac Aeda, mic Ainmipec, co Druim Dilair, uair ip ann po bui iap fágbaíl nigh n-Eipenn ap gpaō Dé ocur in Choimdeō na n-dul, ocur dírept m-bec aigi ann rin, ocur en deicnebur ban, ocur ced cleipec a lin ann rin, ppi h-oippenō ocur ceilebpaō ced tpaēa. Raimic umorpo in nigh co Druim Dilair co teac Mailcaba, ocur peipēar failēi ppiur ann, ocur do gmitēp fópaic doib, ocur at naḡap biaō doib cu m-ba paiteac iat uile. Anait ann rin ppi peētmain, ocur innupio Domhnall iapum a aiplingēi do Maelcaba co leip, ocur arberit ppiur, beip bpeitē fupipe rin, a bpaēai inman, ol pe. Ro h-imdeipgēa iapum in Maelcaba iap cloipeteēt na h-aiplingēi, ocur arberit, ip cian o ta a tairpighi in aiplingēe rin, a nigh, ol pe, ocur bépaē-ra bpeitē fupipi. Mac nigh, ol pe, ocur cuilen con, manō aiplingi doib. Aēat da dāta aḡut-ra, a nigh, ol pe, .i. Cobēach Caem mac Ragallaigh

blishment of surnames, were the O'Harts, O'Regans, O'Kellys of Bregia, and O'Conollys. See prose version of O'Dugan's Topographical Poem, drawn up for Maguire by the Four Masters, in the MS. collection of Messrs. Hodges and Smith, No. 178, p. 345, line 12.

^e *Maelcobha, the cleric*, the son of Aedh, was King of Ireland from the year 612 to 615, when he retired to Druim Dilair, having resigned the government to Suibhne Meann, who reigned till the year 628,

when Domhnall, the brother of Maelcobha, and hero of this tale, succeeded.

^f *Druim Dilair* was the ancient name of a place near Belleek, in the barony of Magheraboy, and county of Fermanagh. See O'Reilly's Irish Writers, pp. xli, xlii; also the Leabhar Gabhala of the O'Clerys, reign of Maolcobha, pp. 186 to 189, where Druim Dilair is described as near the margin of Caol Uisce, now Caol na h-Eirne, near Belleek.

^g *Hermitage*.—*Dírept*, which is the name of many places in Ireland, is translated

"A blessing be upon thee, O woman," said he, "well hast thou quieted me;" and he then returned with her into the bed. And the queen requested him to relate to her what he had seen in the vision. "I will not tell it to thee, O queen," said he, "nor to any one else, until I reach the place where Maelcobha, the cleric,^c my brother, is, for he is the best interpreter of dreams in Erin."

In a month afterwards, the king proceeded with a hundred chariots to Druim Dilair,^f where Maelcobha, son of Aedh, son of Ainmire, was dwelling, having resigned the sovereignty of Erin for the love of God, the creator of the elements, and having here a small hermitage,^g with ten women, and one hundred clerks to offer masses and sing vespers at the hours. The king arrived at Druim Dilair at the house of Maelcobha, where he was welcomed, and where a resting-place was prepared for him and his people, and food was distributed to them till they were all satisfied. They remained here for a week, and Domhnall fully revealed his dream to Maelcobha, and said to him, "Give thy judgment on that, dear brother." Maelcobha grew red on hearing the dream, and said "It is long since the events shown in that dream were predicted, O king," said he, "and I will pass my judgment upon it. A greyhound whelp in a dream," said he, "is the same as a king's son: thou hast two foster-sons, O king," said he, "namely, Cobhthach Caemh,^h the son of Raghallach, the son of Uadach

desertus locus and *desertum* by Colgan. (Acta SS. p. 579, cap. 3). It originally meant desert or wilderness, but it was afterwards applied to a hermit's cell or habitation, as appears from the Leabhar Breac, fol. 100, *a*, *a*, and a MS. in the Lib. Trin. Coll. (H. 2. 18.) fol. 113, *b*, *a*.

^h *Cobhtach Caemh*.—No mention is made of this Cobhthach in the Irish Annals, but

the death of his father, Raghallach, is noted by Tighernach, at the year 649, and that of his brother Cellach, at the year 705. "Cellach Mac Ragallaigh Righ Connacht *post clericatum obiit*." The name Cobhthach, which signifies *victorious*, is still preserved in the family name O'Cobhthaigh, which is usually anglicised *Coffey*, without the prefix O'.

Ragallaiḡ, mic Uadach; nuḡ Connaét in Ragallac hírin; ocur Congal Claen, mac Scannlain Sciaéleáin; nuḡ Ulad ferin in tí Congal. Ardaigfid ceétar díb i t'agaid-ríu, a nuḡ, ocur do béra díberḡaiḡ ocur oer denma uile Alban, ocur Fpangc, ocur Saxan, ocur bpetan lair do cum n-Epenn, ocur do bepat peét caéta duit-ríu ocur d'fepaib Epenn ar éna, cu n-ba h-ilarða ár ríóg fopuib díblínib, ocur in peétmad cat cuirfidet ecpaib taetpaio do dalta-ríu ír in cat rín. Ocur ír i rín bpet ná h-airlingéi at éonap-cair, a nuḡ, ar Maelcaba, ocur areð ír éoir duit-ríu, a nuḡ, olre, plead do éurḡnam agud, ocur fír Epenn do tarḡlom dia caéim ocur ḡeill caéa cuicid a n-Epinn do ḡabail, ocur na dí dalta rín fílet agud-rá do éongbail a n-ḡlaraib co ceann m-bliadna. Ár ír neétar díb tíc fíut, daiḡ teit a neim ar caé airlingéi allarḡiḡ do bliadain; ocur a leḡud amac íar rín, ocur reódu imda ocur maíne díríme do éabairt díb íarum.

Ní dínḡentap rín lín-rá, ol in nuḡ, ár ír tírca no fuicfid rí Epe inár do ḡénaind fell fop ma daltaḡaib ferin, ar ní tic-paio fíim-rá éaidé, ocur dia tírtair fíru in domain fíim-rá ní éicpad Congal. Conad ann arberḡ ro:

At conapc airlingí n-olc,
 peétmain fop mír ḡur a noét,
 ír do tanaḡur om' éiḡ,
 d'a h-airnéir d'a h-innirín.

Mo éuilen-rá cuanna a clu,
 Ferḡlonn fepir h-í na ceé cú,

ḡar

ⁱ *Congal Claen* is called Congal Caech in the Annals of Tighernach, at the year 637, and Congal Caech, or Congal Claon, in the Annals of the Four Masters, at the year 624. It appears from this story that both epithets are synonymous, and mean

wry-eyed.

^j *Then he said.*—This is the usual arrangement of ancient Irish tales: a certain portion of the story is first told in prose, and the most remarkable incidents in the same afterwards repeated in metre,

Uadach; (this Raghallach is king of Connaught); and Congal Claenⁱ, the son of Scannlan of the Broad Shield; Congal himself is king of Ulster. Either of these will rise up against thee, O king, and will bring the plunderers and the doers of evil of Alba, France, Saxonland, and Britain with him to Erin, who will give seven battles to thee and the men of Erin, so that great slaughter shall be made between you both, and in the seventh battle which shall be fought between you, thy foster-son shall fall. And this is the interpretation of the vision thou hast seen, O king," said Maelcobha. "Now it is proper for thee, O king," said he, "to prepare a banquet, and to invite to it the men of Erin, and to obtain the hostages of every province in Erin, and also to detain in fetters, to the end of a year, these two foster-sons of thine, because it is one of them who will rise up against thee, and because the venom goes out of every dream within the year. Then set them at liberty, and bestow many jewels and much wealth upon them."

"This shall not be done by me," said the king, "for sooner would I quit Erin than deal treacherously by my own foster-sons, for they will never rise up against me, and if all the men of the world should oppose me Congal would not." And then he said^j:

Domhnall.—"I have seen an evil dream,
 A week and a month this night,
 In consequence of it I left my house,
 To narrate it, to tell it.
 My whelp of estimable character,
 Ferglonn, better than any hound.

Methought

often in the nature of a dialogue between two of the principal characters. It is generally supposed that these stories were recited by the ancient Irish poets for the

amusement of their chieftains, at their public feasts, and that the portions given in metre were sung.—See Preface.

ḡar lín ro éinóil ḡam cuain,
ḡár mill Éirinn fíu h-oen uair.

ḡer-rí bpeit fíu uirre-rín,
uait a Maicaba, cleirg
ir tu dlíger co h-eimeach,
at fírig, at fíu-cléirrech.

Mac rig ir cuilen mílcon,
inano ḡoib gur ir gniúpaḡ;
inano menma ḡoib malle,
Ocup inano airlinge.

Mac rig Ulaḡ, arḡ a rmaḡt,
no mac rig cuiced Connaḡt,
Cobḡach—tic fíu ar ceḡ roen,
no a fear cumḡa, Congal Claen.

Cobḡach ḡo éiaḡtain fíu-rá,
mairg a deir, uair ir inra;
ir ní éicpaḡ Congal cain,
fíu-rá ar deirg-ór in ḡomain.

Comairlí na millfed neaḡ,
uaim duit, a uí Áinmireḡ:
a n-gabail re bliadaín m-bain,
ní ba meiraidí h' édaíl.

Mairg aipe ḡo éuaḡ ḡo'n gur,
ḡia nom' gébaḡ aitécup,
ḡa n-deirnaíno, níu fíuairc in gíonn,
noḡa deḡfainḡ ceill na conḡ.

At.

Τίς ἢ τις ἰαίρ ῥιν, ὀcup ῥο τῖνοῖλλεḡ fíleaḡ bainḡrḡ lair
ḡo ḡénam bainḡrḡ a ḡúine ὀcup a ῥίge, ὀcup ní ῥaib a n-Éirinn ḡun
amaíl

Methought assembled a pack
 By which he destroyed Erin in one hour.
 Pass thou a true judgment upon it,
 O Maelcobha, O cleric,
 It is thou oughtest readily,
 Thou art a seer and a true cleric."

Maelcobha.—"The son of a king and a greyhound whelp
 Show the same courage and exploits;
 They have both the same propensity,
 And in dreams are [denote] the same thing.
 The son of Ulster's king of high authority,
 Or the son of the king of the province of Connaught,
 Cobhthach,—will oppose thee in every way,
 Or his playmate, Congal Claen."

Domhnall.—"That Cobhthach should oppose me
 It is cruel to say, for it is difficult;
 And the comely Congal would not rise up
 Against me for the world's red gold."

Maelcobha.—"A counsel which shall injure no one
 From me to thee, O grandson of Ainmirè:
 To fetter them for a full bright year;
 Thy prosperity will not be the worse for it."

Domhnall.—"Alas, for the judge who came to the decision,
 For which remorse would seize me;
 Should I do the deed, 'twould not be joyful,
 I would not consult sense or reason.

I have seen," &c.

After this, the king returned to his house, and prepared a banquet
 to celebrate the completion of his palace and his accession to the
 throne.

amail a òún-rum, áct nap ba bind lair an rígain ocur la Domnall perin a ainm .i. Dun na n-géd do goirid de. Ocur ir é po ráid Domnall ppi a maeru ocur ppi a pectairiu, ocur ppi h-oeir tobais a ánaa ocur a ára, ina b-puigbedir a n-Érinn de uigib géd do tabairt leo do cum na pleide rin, ar nír bo miao la Domnall co m-beit i n-Érinn cenel m-bíd nách puigbítear forr in pleid rin. Ro tinolad tra in plead uile iuir fín, ocur mío, ocur cópmam, ocur cenel cec bíd olcena, ceimotat na h-uigi nama, ár nír ba peid a rágbail.

Ocur do deacádar oer in tobais reacrón Míde for iarair na n-uige, conur tarladar for duirteach m-bec, ocur oen bannical ann, ocur caille dub for a cind, ocur ri oc irnaigte ppi Dia. Át ciad muintir in níg ealta do gédaib i n-dorur in duiréige. Tiazaic ir in teac ocur fo gabat iand lan de uigib géd ann. Ocur arber-tadar for rén maié dun, ol iat, uair dia rírmir Ére, ní puigbítear ní buid mó oldareo de uigib géd in oen inad innit. Nípu rén maié,
iuir

^k *His accession to the throne.*—It was a custom among the Irish chieftains to give a feast at the completion of any great work, or on their succession to the chieftainship.

^l *Dun na n-Gedh* signifies the *dun* or fort of the geese. In Mac Morrissy's copy of this Tract, which was corrected by Peter Connell, now forming No. 60 of the MS. collection of Messrs. Hodges and Smith, it is written *Dun na n-Gaedh*, i. e. the fort of the darts or wounds. It is curious, that the writer of the story does not state why King Domhnall had imposed such a name on his new palace. It does not appear to be derived from the goose eggs which are made the principal cause of the battle of

Magh Rath.

^m *To procure them.*—That is, it was not easy to procure them at that season, as geese do not lay throughout the year.

ⁿ *Duirtheach.*—This word has been incorrectly rendered *nosocomium* by Dr. O'Connor, throughout his translation of the Irish Annals, but correctly *pœnitentium ædes*, and *domus pœnitentiæ*, by Colgan, who understood the ancient Irish language far better than Dr. O'Connor. (Acta SS. p. 407 and 606). Peter Connell, in his Dictionary, explains it, a house of austerity, rigour, and penance. There are several ruins of *Duirtheachs* still remaining in Ireland, and we learn from an ancient vellum MS. in the Library of Trinity Col-

throne^k. There was not in Erin a fort like his fort, but neither the Queen, nor Domhnall himself, deemed the sound of the name by which it was called melodious, viz., Dun na n-Gedh^l. And Domhnall commanded his stewards and lawgivers, and the collectors of his rents and tributes, to gather and bring to the feast all the goose eggs that could be found in Erin, for Domhnall did not deem it honourable that there should be in Erin a kind of food that should not be found at that banquet; and all the materials were collected for the feast, wine, metheglin, and ale, and every kind of food besides, except the eggs alone, for it was not easy to procure them^m.

And the collectors went forth throughout Meath, in search of the eggs, until they came to a small Duirtheachⁿ [hermitage], in which was one woman^o with a black hood^p upon her head, and she praying to God. The king's people saw a flock of geese at the door of the Duirtheach; they went into the house and found a vessel full of goose eggs. "We have had great success," said they, "for should we search Erin, there could not be found more goose eggs together in one place than are here." "It will not be good success," said the woman, "and it will not
redound

lege, Dublin, that the Duirtheach was the smallest of the sacred edifices in use amongst the ancient Irish. See the passage given in full in the second part of Mr. Petrie's Inquiry into the Origin and Uses of the Round Towers of Ireland, where the meaning of the word is discussed at full length.

The site of the Duirtheach above referred to, which is on the margin of the Boyne, near the village of Slane, in the county of East Meath, is now occupied by a small chapel in ruins, which, though only a few centuries old, is still called

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Erc's Hermitage.

^o *One woman*.—The word *bannpcal*, which is also written *banp̃gal*, is now obsolete, but it occurs so frequently in the ancient MSS. that its meaning cannot be mistaken. It is always used to denote *female* or *woman*, as is *peppcal* to denote *male* or *man*. "Iρ επια banp̃gal zamic b̃ap̃ oo'n bič, i. e. it is through, or on account of, a woman, death entered into the world."—*Leabhar Breac*.

^p *With a black hood*.—The word *caille* is evidently cognate with the English word *cowel*. It is translated *velum* by Col-

D

ιτιρ όν, ol in bannrcal, ocur ni ba lítē do'n pleio gup a m-bepteap in m-bec m-bíð rin. Cio rin? ol iat. Nīm. ol in bannrcal; naem muiubulda do muindtir dé fil runn .i. Eppuc Eapc Slaine, ocur ip e a mod beit ip in boinn comice a dí ocraíl o madain co fepcor, ocur a íaltair fopir in tpaét ina íiaðnaiir, ocur ré oc ipnaiǵti do gper; ocur ip i a ppoind ceða nóna iar toét runn uǵ co leith ocur tpi gaira do birop na boinne; ocur ip e ip coir duib-ri cen a íarugad imon m-bec m-bíð rin fil aici. Ni taridpat iarum muinntir uaiþreé in riǵ naé ppeaǵra fuirri. Uair badar aitiǵ a h-uét tpeoin iad do'n cúp rin, ocur bepat leo cuio in íipeoin ocur in naeim dia aindeoin. Mairǵ tpa gup a pucad in m-bec m-bíð rin, ap po fáρ móp olc de iartain, uair ni paibe Eriu oen adaiǵ o rin ille a ríð na a rocpa, no cen pun uile ocur eccopa do denum indti co cenn aþhaið.

Τις in t-epiam dia tiǵ iarum .i. Eppuc Eapc Slaine, tpaetnona, ocur inniuid in bannrcal rgela a rapuiǵte do. Fepǵaiǵter uime rin in íipén, ocur apbert: ní pu rén maith do'n ti gup a pucad in cenel bíð rin, ocur náρ ub é ríð na leap Erienn tic do'n pleio gup a pucad; aét gup ab é a h-impeyna, ocur a congala, ocur a h-epíð tic di. Ocur po epcain iarum in pleað amail ip neim-neacu fop caemnacair a h-eapcaine.

Α m-batar

gan, and explained in a Glossary preserved in a MS. in the Library of Trinity College, (H. 3. 18.) p. 524. “*Óréio ouð*,” a black veil; and by O’Clery, “*Ópeio biof ap ceannauð ban*,” i. e. a veil which women wear on their heads. O’Brien, in his Dictionary, explains this word, “a veil or cowl given to a nun or monk,” and quotes the following passage from an Irish Life of St. Bridget, which puts its meaning

beyond dispute: “*Fo huap Mac Caille caille uap ceann naomh Óriǵoe*, i. e. *Possuit Maccaleus VELUM super caput Sanctae Brigidae*.”

^a *Bishop Erc*.—This is an anachronism, for Bishop Erc, of Slaine, who was cotemporary with St. Patrick, died in the year 514 (Ussher’s Primordia, p. 442), and this battle was fought in the year 638, that is, 124 years after Erc’s death! The pro-

redound to the happiness of the banquet to which this small quantity of provisions will be brought." "Why so?" said they. "It is plain," said the woman; "a wonder-working saint of God's people dwells here, namely, Bishop Erc, of Slaine^a, and his custom is to remain immersed in the Boinn,^r up to his two arm-pits, from morning till evening, having his Psalter before him on the strand, constantly engaged in prayer; and his dinner every evening on returning hither is an egg and a half, and three sprigs of the cresses of the Boinn; and it behoves you not to take away from him the small store of food which he has. But the proud people of the king made no reply to her,—for they were plebeians in the shape of heroes on this occasion,—and they carried away the property of the righteous man and saint, in despite of him [her]. But woe to him to whom this small quantity of food was brought, for a great evil sprang from it afterwards; for Erin was not one night thenceforward in the enjoyment of peace, or tranquillity, or without a desire of evil or injustice, for some time.

The holy patron, Bishop Erc, of Slaine, came to his house in the evening, and the woman told him how he was plundered. The righteous man then became wroth, and said: "It will not be good luck to the person to whom this kind of food was brought; and may the peace or welfare of Erin not result from the banquet to which it was brought; but may quarrels, contentions, and commotions be the consequence to her." And he cursed the banquet^s as bitterly as he was able to curse it.

As

bability is, that the original composer of the story had written *Comharba* [i. e. successor] of Erc, of Slaine; but all the copies to which we have access at present agree in making the Saint Erc himself.—See Note B, at the end of the volume.

^r *Boinn*, now the celebrated River Boyne,

which flows through the towns of Trim, Navan, and Drogheda, and has its source in Trinity Well, at the foot of a hill, anciently called Sidh Nechtain, in the barony of Carbery, and county of Kildare.

^s *He cursed the banquet*.—It would appear that the irritability said to be so dis-

Α m-βαταρ μuiνντιρ ιn πiγ αν iαρ pιn ιna comδαιl, ατ concaταρ
 ιn lanamuiν cūcu .i. bean ocup pεαρ; mέδιτερ ppi mulba δι cappaic
 πορ pléib ceç m-ball δια m-ballaib; ζέριτερ αλταν beppτα pαebuι
 α lupzan; α pάλα ocup α η-εapcaδα pεmpu; ζέ ποceπδτα μιαç δι
 ublaib πορ α cennaib ιι ποipeδ uball διb λάp, αcτ conclipeδ πορ
 baπp ceç oen puainne do'n pulc aζzapb, αιtζep, πο ιnnap τpια η-α
 ζ-cenδαιb; ζuiπmτερ ζual, no διuibτερ δεαtαιζ ceç m-ball διb;
 ζιλιτερ pνεçτα α puile; conceptat pabach δια pέρ ιçταιp conclipeδ
 δια cul α cιnd pεçταιp, ocup concepδat pabach δια pέρ uαçταιp
 con ποilζεδ α η-ζluine; ulca ποpp ιn m-bannpcail ocup ιn pεppcál
 cen ulcam. Oποlbach etuppu 'ζά η-ιmapçop λάν δε uιζιb ζέδ.
 ðennaçpat do'n πiγ πο'n ιnnap pιn. Cιδ pιn? ol ιn πiγ. Nīn. ol ιat,
 pιpu

tinguishing a feature in the Irish character,
 was, at least in those times, exhibited as
 strikingly by the ecclesiastics as by the
 laity. In the twelfth century Giraldus
 Cambrensis wrote the following curious
 remark on this subject:

"Hoc autem mirabile mihi et notabile
 videtur: quod sicut nationis hujus homi-
 nes hac in vita mortali præ aliis gentibus
 impatientes sunt et præcipites ad vindic-
 tam: sic et in morte vitali, meritis jam
 excelsi, præ aliarum regionum sanctis,
 animi vindicis esse videntur. Nec alia mihi
 ratio eventus hujus occurrit: nisi quoniam
 gens Hibernica castellis carens, prædoni-
 bus abundans, Ecclesiarum potius refugiis
 quam castrorum municipiis, et præcipue
 Ecclesiastici viri seque suaque tueri solent:
 divina providentia simul et indulgentia
 gravi frequentique animadversione, in Ec-
 clesiarum hostes opus fuerat. Ut et sic
 ab ecclesiastica pace impiorum pravitas

procul arceatur: et ipsis ecclesiis ab irre-
 verenti populo debita veneratio vel servi-
 liter exhibeatur."—*Topographia Hibernice*,
 Dist. 2. c. lv.

Another specimen of this kind of in-
 dignant cursing will be found in the Irish
 Tale entitled, "Death of Muirchertach
 Mor Mac Earca," preserved in a vellum
 MS. in the Library of Trin. Coll. Dub.
 (H. 2. 16.) p. 316. It is the curse uttered
 by St. Cairneach of Tuilen (now Dulane,
 near Kells, in the county of East Meath),
 against the Royal Palace of Cletty, on the
 Boyne, inhabited by Muirchertach Mor
 Mac Earca, who became monarch of Ire-
 land A. D. 513. The following are the
 words of this curse literally translated:

"A curse be upon this hill,
 Upon Cletty of beautiful hillocks,
 May nor its corn nor its milk be good;
 May it be full of hatred and misery;
 May neither king nor chief be in it, &c."

As the king's people were afterwards at the assembly, they saw a couple approaching them, namely, a woman and a man; larger than the summit of a rock on a mountain was each member of their members; sharper than[†] a shaving knife the edge of their shins; their heels and hams in front of them; should a sackful of apples be thrown on their heads not one of them would fall to the ground, but would stick on the points of the strong, bristly hair which grew out of their heads; blacker than the coal or darker than the smoke was each of their members; whiter than snow their eyes; a lock of the lower beard was carried round the back of the head, and a lock of the upper beard descended so as to cover the knees; the woman had whiskers, but the man was without whiskers. They carried a tub between them which was full of goose eggs. In this plight they saluted the king. "What is that?" said the king. "It is plain," said they, "the men of Erin are making a banquet

[†] *Sharper than.*—This mode of description by comparatives ending in *τερ* is very common in ancient Irish MSS., but never used nor understood in the modern Irish. This form of the comparative degree comprises in it the force of a comparative, and that of the Conjunction *than*, which always follows it in English, or of the Ablative case in Latin. Thus *ḡéipíteρ αλταν* is the same as the modern *níor ḡéipe má αλταν*, "*sharper than a razor.*" When the Noun following this form of the comparative degree is of the feminine gender it always appears in the Dative or Ablative case, as *ḡilíteρ ḡném*, *whiter than the sun*, which is exactly similar to the Latin *lucidior sole*. Some Irish grammarians have attempted to account for

this form, by stating that it is not properly a form of the comparative degree, but an amalgamation, or synthetic union, of a Noun formed from the Adjective, and the Preposition *τερ* *beyond*; so that in the above instance *ḡéipíteρ* is to be considered an amalgamation of *ḡeipe* or *ḡeipí* (a Substantive formed from the Adjective *ḡéap*), *sharpness*, and the Preposition *τερ*, *beyond*; and thus according to them *ḡeipíteρ αλταν*, if literally translated, would be a "*sharpness beyond*, i. e. *exceeding, a razor.*"—See *Observations on the Gaelic Language*, by R. M'Elligott, published in the *Transactions of the Gaelic Society of Dublin*, vol. i. p. 36, where, however, that very clever scholar seems to consider this a regular comparative form of Irish Adjectives.

ʒɪʁu ʒɪɛnn oc ʒɛaglumad ʒledɪ ɔuɪʒ-ʒɪu, ocuʁ ɔo ʒɛʁ cec ʒɛap a
 cɪmanʒ ɔo'n ʒledɪ ʒɪn, ocuʁ ɪʁ e ap cɪmanʒ-ne ɪna ʒɪl ʒop ap muɪn
 ɔe uɪʒɪb. Am buɪdec ɔe, ol ɪn ʒɪʒ. ʒɛap ɪʁ ɪn ɔun ɪat, ocuʁ ɔo
 ʒɛap ʒɪɔɪnɔ cɛɔ ɔo buɪɔ ocuʁ cɔʁmaɪm ɔoɪb. ʒɪnʒɪɔ ɪn ʒɛʁʒɛal
 ʒɪn ocuʁ nɪ ʒapɔ nɪ ɔe ɔo'n ʒanʒɛal. ɔo ʒɛap ʒɪɔɪnɔ cɛɔ elɪ
 ɔoɪb. ʒɪnʒɪɔ ɔɪblɪnɪb ʒɪn. ʒapap ʒɪad ɔun, ol ɪat, mǎ ʒǎ ʒɪb
 h-é. ɪʁ cubuʁ ɔún, ol ʒapɛɪabach, .ɪ. ʒɛʒʒapɛ ɪn ʒɪʒ, nɪ ʒɪʒɛɪʒɛɪ
 cɔ ʒɔɪʒɛʒ ʒɪʁu ʒɪɛnn olcɛna ɔo'n ʒledɪ. ʒʁʒɛʒadap ʒum, ʒɪɔ
 olc ɔuɪb ʒɪnne ɔo ʒɔmaɪʒ na ʒledɪ ap ʒuʁ, ap ʒɪɔ ɪmʒɛʁnaɪʒ ʒɪʁu
 ʒɪɛnn ɪmʒɛ, ap ɪʁ ɔo muɪnnʒɪʁ ɪʒɪnn ɔún, ocuʁ ʒo ʒɪaʒ mɪcɛl-
 maɪne moʁ ɔo na ʒʒoʒaɪb. ʒɪnʒɪʒ amaɔ ɪapum ocuʁ ʒɪaʒaɪʒ ʒop
 nɛʁnɪ.

Ro ʒocɪʁʒɛa ɪáʁum cuɪcedaɪʒ ʒɪɛnn ɔo'n ʒledɪ ʒɪn, ocuʁ a
 ʒɪʒu, ocuʁ a ʒɔɪʒɪʒ, ocuʁ a n-óc-ʒɪʒɛʁnn, ocuʁ a n-amʒaɪɔ, ocuʁ oɛʁ
 caɔa ɔana ʒnaʒaɪʒ ocuʁ ɪnʒnaʒaɪʒ olcɛna. ɪʁ ɪat ʒo ʒa cuɪʒe-
 daɪʒ ʒop ʒɪnn ɪn ʒan ʒɪn .ɪ. ʒonʒal ʒlaen, mac ʒannlaɪn, ɪ ʒɪʒɪ
 n-ʒlaɔ, ocuʁ ʒɪmʒann, mac ʒɛɔa ʒɪʁʁ, ɪ ʒɪʒɪ ʒaɪʒɛn, ocuʁ
 Maɛɔuɪn, mac ʒɛɔa ʒennaln, ɪ ʒɪʒɪ Muɪan, ocuʁ a ʒʁaʒaɪʁ .ɪ.
 ʒollann, mac ʒɛɔa ʒennaln, ʒop ɔɛʁmuɪan, ocuʁ ʒaʒallaɔ, mac
 ʒaɔaɔ,

^u *Vanished, &c.*—This is the kind of characters introduced into ancient Irish stories, instead of the footpads and bandits of modern novels. Wonder-working saints and horrific phantoms were, in the all-believing ages in which such tales were written, necessary to give interest to every narrative, whether the piece was fiction, history, or a mixture of both.

^v *Crimthann, the son of Aedh Círr.*—This is another anachronism, for, according to the Annals of Ulster and Tighernach, this Crimthann, King of Leinster, had been

slain in the battle of Ath Goan, five years before the battle of Magh Rath.

“A. D. 632.—*Bellum Atho Goan in Iarthar Lifi in quo cecidit Cremtann mac Aedo filii Senaich, Rex Lageniorum.*”—*Ann. Ult.*

“A. D. 633.—The battle of Ath Goan in Iarthar Lifi, *in quo cecidit Cremmthann mac Aedo mac Senaigh, Rex Lageniorum: Faelan mac Colmain mic Conaill mic Suibhne, Rex Midiæ, et Failbe Flann, Rex Momoniae, victores erant.*”—*Ann. Tig.*

^w *Maelduin, the son of Aedh Bennain.*—

banquet for thee, and each brings what he can to that banquet, and our mite is the quantity of eggs we are carrying.” “I am thankful for it,” said the king. They were conducted into the palace, and a dinner *sufficient* for a hundred was given to them of meat and ale. This the man consumed, and did not give any part of it to the woman. Another dinner *sufficient* for a hundred was given them, and the woman alone consumed it. They demanded more, and another dinner for a hundred was given them, and both of them together consumed it. “Give us food,” said they, “if ye have it.” “By our word we shall not,” said Casciabach, the king’s *Rechtairè*, “till the men of Erin in general shall come to the feast.” The others then said, “Evil shall it be to you that we have partaken of the banquet first, for the men of Erin shall be quarrelsome at it, for we are of the people of *Infernus*.” And they predicted great evils to the multitudes, and afterwards rushed out, and vanished into nothing^u.

After this were invited to the banquet the provincial kings of Erin and her dynasts and chieftains, with their young lords and life-guards, and also the professors of every science, ordinary and extraordinary. These were the provincial kings of Erin at that time, viz., Congal Claen, the son of Scannlan, in the government of Ulster; Crimthann, the son of Aedh Cirr^v, in the government of Leinster; Maelduin, the son of Aedh Bennain^w, in the government of Munster; and his brother Illann^x, son of Aedh Bennan, over Desmond; and Raghallach, son of Uadach^y, in the sovereignty of Connaught; and Domhnall,

According to the Annals of Tighernach, the father of this Maelduin died in the year 619. He was the ancestor of the famous family of O’Moriarty, in the county of Kerry, as mentioned in all the genealogical Irish books. Maelduin himself was defeated in the battle of Cathair Cinn Con,

in the year 640, and burned to death in the year 641, on the island of *Inis Cain*.

^x *His brother Illann*.—This Illann is not mentioned in any of the Irish Annals.

^y *Raghallach Mac Uadach*, King of Connaught, was slain, according to the Annals of Tighernach, in the year 649.

Υαδαῖ, ἰ ριγι Connaḗt, ocur Domnall mac Aeda fepin in aipō-ριγι
 φορ Eρinn uairtib ρin uile.

Tucṑa iapum na ρloig ρin uile, ρipu, macu, mna, ρceo ingena,
 laeḗaib, clepṑib, co m-baḡar φορ ραιḗti Dúin na n-ḡéd oc τεḗt do
 ḗoḗaizim na ρledī do ρonta and la Domnall, mac Aeda. Ro epiz
 in ρig do fepṑain ρailti ρpup na ρigū, ocur arbert ρocen duib uile,
 ol ρé, ιτιρ ρig ocur ρigain, ocur ρilid ocur ollum. Ocur arbert
 ρpū Congal Claen, ρpua ḡalta fepin, epiz, ol ρé, do ḡéḗrain na
 ρledī moipe ρil ip in dúin, ocur dia ḗaiḡḡpuiḡ, ár at maiṑ do ḗaiḡ-
 ḡpuiḡ ocur t' ρairḗpui φορ nách ní at cípṑtea.

Teit, tim, Congal ip in teaḗ a ρoibe in ρled, ocur ρo ḡéḗpṑar
 uile hī, ιτιρ biaḡ ocur ρín, ocur ḗopmaim, ocur ρo ḗopainḡ a ρorc
 φοpṑ na h-uigib ḡéd at conairc ann, ap ba h-ingnaḡ laip, ocur ρó
 ḗomail mír a h-uḡ ḡib, ocur ibid ḡig ina diaid. Ocur tic amaḗ
 iap ρin, ocur arbert ρpū Domnall, ba ḡóig lim, ol ρé, dia m-bedip
 ρipu Eρenn ρpū tpi míra ip in dúin, co m-biaḡ a n-ḡaithin bíḡ ocur
 ḡigi inḡ. ḡa buiḡeḗ in ρig ḡe ρin, ocur téit fepin do ḡeicpui na
 ρledī, ocur innipṑer ḡó amail ρo epcain Eρpuc Eapc Slaine in
 ρled, ocur ceḗ oen no caipṑeḡ na h-uige do ρata uada fepin.
 Ocur at cí in ρig na h-uigi ocur ρo iapṑaḗt cia ρo ḗomail ní do'n
 uig eapḡaḡaiḡ ucup, ol pe; ár ρo ρitep-ρium in céḡna ρo toimelaḡ
 ni do'n ρleid ocur ρi ap na h-epcaine, cumad ḡe ticṑad Eρinḡ do
 milled, ocur a aimpeip-ρium do ḡenum; comḡ ḡe ρin ρo iapṑaḗt
 ρcéla in uige ucup. Arbertaḡar cách, Congal, ol iat, do ḡalta
 fepin, ip e ρo ḗomail in uḡ. ḡa bponaḗ in ρig ḡe ρin, ár ni ρaibe
 a n-Eρinn neaḗ buḡ meapa laip do ḗomailt na ρledī ap tur iná
 Congal,

^z *To view the great feast*,—Do ḡéḗrain
 na ρledī moipe. The verb ḡéḗrain, *to*
see, or *view*, which is now obsolete, is
 changed in Mac Morissy's copy to o'fé-

ainṑ, which is the form still in common
 use.

^a *The broken egg*,—Do'n uig eapḡaḡaiḡ
 ucup. The word eapḡaḡaiḡ is supplied

Domhnall, the son of Aedh himself, in the sovereignty of Erin, over all these.

All these hosts, men, youths, women, and damsels, laity and clergy, were conducted to the Green of Dun na n-Gedh to partake of the feast prepared there by Domhnall, the son of Aedh. The monarch rose up to welcome the kings, and said, "My love to you all both king and queen, poet and ollave;" and he said to Congal Claen, his own foster-son, "Go," said he, "to view^a the great feast which is in the palace, and to estimate it, for good is thy survey and examination of whatsoever thou seest."

Then Congal entered the house in which the feast was prepared, and viewed it all, both viands and wine, and ale, and he laid his eye upon the goose eggs which he saw there, for he marvelled at them, and he ate a part of one of them, and took a drink after it. He then came out and said to Domhnall, "I think," said he, "if the men of Erin were to remain for three months in the palace, that there is a sufficiency of food and drink for them there." The king was thankful for this, and went himself to take a view of the feast; and he was told how Bishop Erc of Slaine had cursed the feast, and every one who should partake of the eggs which had been taken away from him; and the king saw the eggs, and asked who ate a part of the broken egg^a (pointing to that which Congal had broken), for he knew that the first *person*^b who should partake of the banquet which had been cursed, would be the man who would destroy Erin, and disobey himself; wherefore he asked about this egg. All replied, "It was Congal, thy own foster-son, that ate of the egg." The king was sorrowful for this, for he felt more grieved that Congal should have
partaken

from the paper copy. *Ucuz* is the ancient form of the modern *úo*, i. e. that, or yon.

^b *The first person*,—In *céona*, is now

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obsolete, an *céao* *oume* being substituted in its place; but it is constantly used in the ancient MSS. to denote the *first* person or thing.

E

Corgal, ar porpiter-pium a mi-ćiall ocur a olc co menic ppiir
poime rin. Ocur arbert in piḡ iar rin, ni ćiimela neach ní do'n
pled ra, ol re, co tuctar xii. arpdal na h-Ēpenn dia bennaćad,
ocur dia coipeasrađ, ocur ḡu ra cuipet a h-ercaine por culu dia
caempadír.

Tucta iarum na naeim rin uile co h-oen inađ, co m-batar
ir in dun la Domnall. Ite rynn anmanna na naem do deacadar
ann rin .i. Finden Muigí bile, ocur Finden Cluana h-Iraird, ocur
Colum Cilli, ocur Colum mac Crimthainn, ocur Ciaran Cluana
mic noir, ocur Caindech mac h-ui Daland, ocur Comgall beann-
ćair, ocur Ħpenand mac Findloga, ocur Ħpenand Ħpior, ocur
Ruadan Loćra, ocur Nindid Craibdec, ocur Mobí Claramech,
ocur Molairí mac Natprouch. Ite rin xii. arpdal na h-Ēpenn
ocur

^c *The twelve apostles, &c.*—In Mac Morrissey's copy, we read da Ēp̄r. decc na h-Ēpionn, the *twelve Bishops of Erin*, which seems more correct; but it is strange that there are thirteen, not twelve, saints mentioned in both copies.

^d *Finnen of Magh Bile.*—This is another gross anachronism; for Finnen of Magh Bile, now Movilla, in the county of Down, died in the year 576, i. e. 62 years before the Battle of Magh Rath, "A. D. 576, *Quies Finnin Magh Bile.*"—*Ann. Inisf.*, as cited by Lanigan, vol. ii. pp. 26, 27.

^e *Finnen of Cluain Iraird*, now Clonard, in Meath, died in the year 552; so that we cannot believe that he was present at this banquet.—See Lanigan's *Ecclesiastical History of Ireland*, vol. ii. p. 22, and all the Irish Annals, which place his death about this period.

^f *Colum Cille.*—St. Columbkille was born in the year 519, and died in the year 596, in the seventy-seventh year of his age.—See Lanigan, vol. iii. pp. 244, 245.

^g *Colum Mac Crimthainn*, was abbot of Tir-da-glas, now Terryglass, in the barony of Lower Ormond, in the county of Tipperary, and died in the same year with St. Finnen of Clonard, namely, in the year 552.—Lanigan, vol. ii. pp. 71, 75.

^h *Ciaran of Cluain Mic Nois*, now Clonmacnoise, on the Shannon, in the barony of Garrycastle, and King's County, died in the year 549.—Lanigan, vol. ii. pp. 52 and 59.

ⁱ *Cainnech Mac h-Ui Dalann*, the patron of Aghaboe, in the Queen's County, died in the year 599, in the eighty-fourth year of his age.—Lanigan, vol. ii. p. 201.

^j *Comghall of Bennchar.*—St. Comgall,

partaken first of the banquet rather than any other person in Erin, for he had often before experienced his rashness and propensity to evil. And after this the king said, "No one *else* shall partake of this feast, until the twelve apostles^c of Erin are brought to bless and consecrate it, and avert the curse if they can."

All these saints were afterwards brought together, so that they were in the palace with Domhnall. The following are the names of the saints who went thither, viz., Finnen of Magh Bile^d, Finnen of Cluain Iraird^e, Colum Cille^f, Colum Mac Crimhthainn^g, Ciaran of Cluain Mic Nois^h, Cainnech Mac h-Ui Dalannⁱ, Comhghall of Bennchar^j, Brenainn, the son of Finnloga^k, Brenainn of Birra^l, Ruadhan of Lothra^m, Ninnidh the Piousⁿ, Mobhi Claraineach^o, and Molaisi, the son of Nadfraech^p. These were the twelve apostles of Erin, and each

patron of Bennchar, now Bangor, in the county of Down, died on the 10th of May, A. D. 601.—Lanigan, vol. ii. p. 63.

^k *Brenainn, the son of Finnloga*, the patron saint of the see of Clonfert, in the county of Galway, was born in the year 484, and died in 577, in the ninety-fourth year of his age.—Lanigan, vol. ii. pp. 28, 30.

^l *Brenainn of Birra*.—St. Brenainn, or Brendan, of Birra, now Birr, or Parsonstown, in the King's County, died on the 29th of November, A. D. 571.—Lanigan, vol. ii. p. 39.

^m *Ruadhan of Lothra*.—St. Ruadan, the patron of Lothra, now Lorrach, in the county of Tipperary, died on the 15th of April, A. D. 584.—Lanigan, vol. ii. p. 233.

ⁿ *Ninnidh the Pious*, the patron of the

parish of Inis Muighe Samh, now Inismacsaint, in the north-west of the county of Fermanagh, was living in the year 530, but the year of his death is uncertain. His bell is still preserved in the museum at Castle Caldwell, near Belleek, in the county of Fermanagh, where the writer of these remarks saw it in the year 1835.—See Lanigan, vol. ii. p. 55, note 173.

^o *Mobhi Claraineach*, patron of Glasnaidhen, now Glasnevin, near the city of Dublin, died on the 12th of October, A. D. 545.—See Four Masters, *ad ann.* 544, and Lanigan, vol. ii. p. 78.

^p *Molaisi, the son of Nadfraech*, he was the brother of Aengus, the first Christian king of Munster, and died about the year 570.—See Lanigan's Ecclesiastical History, vol. ii. p. 188.

It will have been seen from the thirteen

ocur ced naem malle fpi cec naem dib. Do mata uile in lin naem pin do bennaçad ocur do çoirerçad na fledi, ocur ap aí pin tpa npi fétprat a h-erçaine do çup for cúlú, dáig po çomail Congal ní do'n fleid píriú po bennaígeð h-í, ocur ní fétprat a neim pein do çup for culú.

Ro fuidigeð na floiç iar pin; po fuid umorpio in piç ap tur ir in imrcing órðai. Ocur ir e ba bér ocur ba ðligeað acu-um, in tan buð piç o Uib Neill in ðeirçipt no biað for Epiud cumað h-e piç Connaçt no biað for a laim ðeir; máð ó Uib Neill in Tuairçipt umorpio in piçi, piç Ulað no bið for a laim ðeir, ocur piç Connaçt for a laim cli. Ní h-amlaið pin do mala in aðaiç pin, açt Maelodap Maça, piç noi tricha ced Oirçiall, po cuipeað for çualaiud in piçi, ocur na cuiçeaðaiç ap cena do fuidiuçað amail po buí a n-ðan do çac. Mor olc do teçt de iartain.

Ro dáileð iapum bíað ocur ðeoç foraið comðap mepca meðap-çaine; ocur tucta uç geið for méir airçioçi, i fiaðnaiçi cec piç ir in tiç; ocur o paimic in méir ocur in uç i fiaðnaiçi Congal Claein, do piçneð miai çpanða do'n méir airçaið, ocur do piçneð uç çirce clum-puaiðe do'n uç geið, amail po çipçanpact fáidi ó céin.

preceding notes, that none of these saints could have been present at the Banquet of Dun na n-Gedh, and that either the writer of it was a very inaccurate historian, or that his transcribers have corrupted his text. The entire difficulty could be got over by substituting *bishops* for *apostles*, and by inserting the word *comharba*, i. e. representative or successor, before the names of these saints. The probability, however, is, that the anachronism is an original blunder of the writer himself.

^a *Golden Couch*.—Imrcing órðai. The word imrcing is explained in a MS. in the Library of Trin. Col. Dublin, (H. 3. 18.) p. 212, by the modern word *leabaid*, a *bed* or *couch*, which is unquestionably its true sense in this sentence.

^r *Southern Hy-Niall*.—The O'Melaghins, now corruptly Mac Loughlins, of Meath, were the heads of the Southern Hy-Niall after the establishment of surnames.

^s *Northern Hy-Niall*.—After the establishment of surnames, the heads of the

each saint of them had one hundred saints along with him. All this number of saints was brought to bless and consecrate the feast, but they were not able to avert the malediction, because Congal had tasted of the feast before it was blest, and the venom of this they were not able to avert.

After this the hosts were seated. First of all the king sat in the golden couch^a, and the custom and law at this time was, that when the monarch of Erin was of the Southern Hy-Niall^r, the king of Connaught should sit at his right hand; but if of the Northern Hy-Niall^s, the king of Ulster should be at his right hand, and the king of Connaught at his left hand. It did not happen so on this night, but Maelodhar^t Macha, king of the nine cantreds of Oirghiall, was placed at the king's *right* shoulder, and the provincial kings were seated where they ought to sit. A great evil afterwards resulted from this.

Meat and drink were afterwards distributed to them, until they became inebriated and cheerful; and a goose egg was brought on a silver dish, before every king in the house; and when the dish and the egg were placed before Congal Claen, the silver dish was transformed into a wooden one, and the goose egg into the egg of a red-feathered hen^u, as prophets had foretold of old. When the Ul-
tonians

Northern Hy-Niall race were the O'Neills and the Mac Loughlins of Tyrone, and the O'Muldorys, O'Canannans, and O'Donnells of Tirconnell.

^t *Maelodhar Macha*, king of Oirghiall. According to the Annals of the Four Masters, Maelodhar Macha was king of all Oirghiall, and died in the year 636, but the more accurate Annals of Ulster and of Tighernach make him only chief of the

territory of Orior—"Rex Orientalium"—and place his death, the former in 640, and the latter in 639.

^u *Red-feathered hen*.—This is an extraordinary miracle, and the first striking result of Bishop Erc's malediction. It would have puzzled even Colgan to reconcile it with the theology of the seventeenth century. The king had intended to offer no insult to Congal, but the curse of St.

céim. Ót conncaodair Ulaio rin, ní m'iad leo puidé na longad
ocur in dímiad rin no imoig for a níg .i. for Congal Claén. Ro
epig dín gilla ghrada do muinntir Congail .i. Gairi Gano, mac
Suaigain, ocur arbert: ní pu pén maié duit a noét, a Congail,
ol pé, at mora na h-aitirí do padat for a níg in níg anoét .i.
Maelodair Maéa, níg Oirgiall, do éur ip in inad no pa dú duit-riu,
ocur ué géoid for méir argaio i fiaonairí ceé níg ip in níg aét
tura it aenar, ocur ué cipce for meir cranba i t' fiaonairí-riu.
Ní éaró Congal dia aipe cumad dímiad dó ceé ní fo zebad a
níg a aibe éairirí ferin. Sur no eirig an gilla lair an aitepe
g-cedna do nioirí .i. Gairi Gann, ocur arbert in cedna fpi Congal,
ut dicit.

In éuid rin éairípe a noét,
cen uabar, cen imarinoét,
ué cipce ó'n níg nárrat car,
ip ué géoid do Maelódar.

Noéa n-pítep mirí piam,
cumad uapal níg Oirgiall,
no co faca in Maelodair,
a níg oil 'gá fiaougaio.

Da m-beit ag oen níg cen ail,
Cenel Conaill ip Eogain,
ip Oirgialla fpi gnim n-ga,
nir dultá dó a t' inad-ra.

In

Erc produced a confusion at the banquet,
and caused a miracle to be wrought which
offered an indignity to Congal, directly
contrary to what the king had intended.
According to the present notions among
the native Irish about the nature of a

curse, it is to be likened to a wedge with
which a woodman is cleaving a piece of
wood: if it has room to *go*, it will *go*,
and cleave the wood; but if it has not, it
will fly out and strike the woodman him-
self who is driving it, between the eyes.

tonians had perceived this, they did not think it honourable to sit or eat after their king, Congal Claen, had met such an indignity. After this, a servant of trust of Congal's people, Gair Gann Mac Stuagain^v by name, rose and said: "It is not an omen of good luck to thee this night, O Congal, that these great insults have been offered thee in the house of the king; namely, that Maelodhar Macha, king of Oirghiall, should be seated in the place due to thee, and that a goose egg is placed on a silver dish before every king in the house except thee alone, before whom a hen egg is placed on a wooden dish." But Congal did not consider that any thing which he received in the house of his own good foster-father could be an indignity to him, until the same servant rose again and repeated the same suggestion to him, *ut dixit*:

"That meal thou hast taken to-night
Is without pride, without honour;
A hen egg from the king who loves thee not,
And a goose egg to Maelodhar.
I never had known
The noble position of the king of Oirghiall,
Until I beheld Maelodhar,
Being honoured at the banqueting house.
Should one king possess, without dispute,
The race of Conall and Eoghan,
And the Oirghialla^w with deeds of spears,
He would not occupy thy place.

This

In the case under consideration St. Erc's curse was,—as the writer of the story wishes us to believe,—deserved, and, therefore, it operated as the saint had intended.

^v *Gair Gann Mac Stuagain*.—The name of this servant or minister of Congal is

not recorded in the Irish Annals, nor mentioned in any of the genealogical tables relating to the Clanna Rudhraighe, so that we cannot determine whether he is a real or fictitious character.

^w *Oirghialla*.—The territories of the

In éuib pin go d-teilgítt gail,
 tucad duit a tíg Domnall,
 ar Gair Gann, nar ub plan duit,
 má dá toimh tu in dpoth-cuib. In. c.

Ro ling dapaét ocur mipe menman a Congal ppi h-aítepc in óclaiḡ pin, ocur po ling in fúir demnacda .i. Tesipone, a cum-gaire a éirde, do éuimniugad ceća dpoth-comairli dó. Ro epig din ina pearam, ocur po gab a gaircead fair, ocur po epig a bpiut miled ocur a én gailc po polumain uapa, ocur ni éapac aicne popi éapait na popi nem-éapait in tan pin, amail po pa dual dó ó n-a pcan-aéair .i. o Conall Cernac, mac Amairgin. Ro ling iapum i pbadnairi in níg, ocur do pala éuib Car Ciabach, peéctaire in níg, Ocur ni pitep Car Ciabac cumad he Congal no beit ann, ocur po paid ppiur puidc a n-irad oile, ocur po gebad biad ocur dig amail puapatar cach. Oe cuala umoppa Congal an aítepc pin, do pad beim do Char-Chiabac, co n-depna dí leit de i pbadnairi éaich. Ocur ba h-uamán la ceé n-oen ip in tíg, ocur lap in níg pepin Congal ann pin, o po airigpet pepg fair. Ocur arberc Congal, nar bat uamnac, a níg, ar ció at mopa na h-uile do ponair ppiim, ni h-uamun duit mipi co leit; ocur atberpa a nopa pbad cach

Kinel Connell and Kinel Owen had been wrested from the ancient Ultonians, or Clanna Rudhraighe, in the fifth century. His servant here tells Congal, nominal king of Ulster, that if he had full possession of all the province of his ancestors, king Domhnall would take care to have him seated in his legitimate place at the banquet. Congal's territory did not extend beyond the limits of the present counties of Down and Antrim. The Oir-

ghialla, or descendants of the three Collas, who destroyed the Ultonian Palace of Emania in the year 332, had possession of the district comprising the present counties of Louth, Armagh, Monaghan, and Fermanagh; and the races of Conall and Eoghan, the sons of the monarch Niall, had possession of the remaining part of the province, that is, the counties of Tyrone, Derry, and Donegal.

* *Tesiphone*.—From this it would ap-

This meal may foreigners reject
 Given thee in the house of Domhnall,
 Saith Gair Gann, may it not be safe to thee,
 If thou partake of the evil meal."

Fury and madness of mind were excited in Congal by the exhortation of this youth, and the demon fury, Tesiphone^x, entered the cavity of his heart to suggest every evil counsel to him. He then stood up, assumed his bravery, his heroic fury rose, and his bird of valour^y fluttered over him, and he distinguished not friend from foe at that time, as was natural for him as a descendant of his ancestor Conall Cearnach^z, the son of Amergin. He afterwards rushed into the presence of the king, but Cas Ciabhach^a, the king's Rechtaire, came up to him, not knowing it was Congal who was there, and told him to sit in another place, and that he would get food and drink as well as the rest. But when Congal heard this, he dealt Cas Ciabhach a blow, and divided him in two parts in the presence of all. Then every one in the house, even the king himself, was in dread of Congal, when they perceived anger upon him. But Congal said, "Be not afraid, O king, for although the injuries thou hast done me are great, thou needest not dread me now; and I will now state before all the injuries thou hast done to me. The king who preceded thee
 over

pear that the writer of this story had some acquaintance with the classical writers.

^y *Bird of valour*.—To what does this allude?

^z *Conall Cearnach*.—He was one of the heroes of the Red Branch, and is the ancestor of O'More, O'Lawler, and the seven tribes of Leix, in the Queen's County, and many other families in various parts of Ireland. Congal's descent from him is given

in note C, at the end of the volume.

^a *Cas Ciabhach* signifies *of the curled hair*. No mention is made of him in the Irish Annals or pedigrees, and it is probable that he is a fictitious character. *Rechtaire* generally signifies, in the ancient Irish language, a lawgiver, a steward or chief manager of the affairs of a prince or king, but in the modern Irish it is used to denote a rich farmer.

cach na h-ulcu do ponair fřim. Ir é ba miz for Eřinn pemut-řa Suibne Menn, mac Fiaćna, mic Fepařařaiz, mic Muireřařaiz, mic Eogain, mic Neill Nai-řiallaiz. Niri bo mairiac țura do'n miz řin iarum, ocur do dećařařa do denum ćoru řri h-Ulltu, ocur do pařařa miri for alťrom Ĺuit om' aťair ocur om' ćenel ar ćena; ocur do pařařa mnai dom' ćenel řerim Ĺim dom' aileamain ařut-řa, ocur o do mairiacairiu do țeać řo ćuiri in mnai n-Uľtaiz Ĺia țir řein, ocur řo ćuiri ben doť ćenel řerim dom' alťram-řa i ľub-řort in Ĺir i pařařařa baćein. Do řala ľaa n-and miri am oenar Ĺir in ľubřort cen neać ařum ćoimed, ocur řo epřidari beachu beca in ľubřuirt Ĺa țear na řrene, co țarř beač Ĺib a neim for mo ľeť-řorć-řa, řura clae n mo řuil. Congal Clae n mo ainm ar řin. Rom aileat Ĺat-řu iar řin řura h-inďarba țura o miz Eřenn, o Suibne Mend, mac Fiaćna, mic Fepařařaiz, ocur do deaćařařa co miz n-Alban, ocur miri Ĺat řorr in inďarba řin; ocur řo řuarařa řmařuřařa moř aic, ocur do řonřařařa cořać .i. țura ocur miz Alban, ocur řo țarřřęařařa Ĺuit nać țieřař a ț'ařaiz ćen beř muiř in Eřinn. Do dećařařa iarum do cum n-Eřenn ocur do deaćura Ĺat (uař bařur for inďarba malle řriť). Ro řabřum pořť a Tráiz Ruďraize, ocur řo řnřium comairi řri h-aťař m-bic ann.

Ocur

^b *Suibhne*.—Suibhne, surnamed Menn, was monarch of Ireland from the year 615 to 628, when he was slain at Traigh Brena by Congal Clae n, as stated in this story.

^c *Nine Hostages*.—This pedigree of Suibhne agrees with that given by Keating, and all authentic genealogical books.

^d *Garden of the fort*.—The Irish kings and chieftains lived at this period in the great earthen raths or *lisses*, the ruins of which are still so numerous in Ireland.

Ledwich asserts that these forts were built by the Ostmen or Danes, but the remains of them still to be seen at Tara, Taillteann, Emania, Aileach, Rath-Croghan, Aillinn, Dinn-Righ, Knockgraffon, and other well known palaces of the ancient Irish kings, are sufficient to prove that they had been built by the ancient Irish long before the Danes made any descent upon this island.

^e *Bees of the garden*.—Solinus says that there were no bees in Ireland; and it is

over Erin was Suibhne Menn^b, son of Fiachna, son of Feradhach, son of Muiredhach, son of Eoghan, son of Niall of the Nine Hostages^c; thou wert not obedient to that king, and thou didst go to make a treaty with the Ultonians, and I was given in fosterage to thee by my father and my own tribe; a woman of my own tribe was sent with me to nurse me with thee, but when she reached thy house thou didst send the Ultonian woman back to her own country, and thou didst place a woman of thine own tribe to nurse me in the garden of the fort^d in which thou dwelledst. It happened on a certain day that I was left alone in the garden without any one to take care of me, and the little bees of the garden^e rose up with the heat of the sun, and one of them put its venom in one of my eyes, so that my eye became awry, from which I have been named Congal Claen^f. I was nursed by thee until thou wast expelled by the king of Erin, Suibhne Menn, son of Fiacha, son of Feradhach, and then thou didst repair to the king of Alba, taking me along with thee in that exile; and thou didst receive great honour from him, and you formed a treaty, thou and the king of Alba, and he protested to thee that he would not oppose thee as long as the sea should surround Erin. Thou didst afterwards return to Erin, and I returned along with thee, for I was in exile along with thee. We put into port at Traigh Rudhraighe^g, and here we held a short consultation.

mentioned in the Life of St. Modomnoc of Lann Beachaire, now Killbarrick, in Fingal, near the city of Dublin, published by Colgan, in his Acta, SS. 13. Febr., that bees were first introduced into Ireland from Menevia by that saint; but Lanigan has proved that there were bees in Ireland long before the period of St. Modomnoc.—See his Eccles. Hist. vol. ii. pp. 320, 321.

^f *Claen*.—*claon* or *claen*, i. e. *crooked* or *wry*, and also partial, prejudiced. The word is still used, but usually in the latter sense.—See Note ^k, p. 37.

^g *Traigh Rudhraighe*.—Traigh Rudhraighe was the ancient name of the strand at the mouth of the River Erne, near Ballyshannon, in the county of Donegal.—See Leabhar Gabhala of the O'Clerys.

Ocup ir e po παιδιρι, cipead neac po gebeta do taircela po puz
 Epenn, cipe tan bud puz tupa po Epinn comad eicean a dutaig
 do legu do'n ti no paza ann. Do deacupa din ann, a puz, ar mo
 dutaig do tabairt dam co h-implan in tan bud puz po Epinn
 tupa; ocup in po aipuri co h-Ailec Neit, ar ir ann bui dom-
 nar in puz in tan rin. Tic in puz poir in paiti, ocup dal moir ime
 do fepaib Epenn, ocup pe oc imbir piodille itir na plogu. Ocup
 tiafru ir in dal cen ceaduza do neac, triar na plogaib, co tar-
 dur poigum do'n gai, Gearr Congal, bui im laim a n-uic in puz,
 gura ppeagair in coirte cloiche bui pua dnuim alla tiar, ocup go
 poibe cru a cruide poir pind in gai, co m-ba marb de. In tan iapum
 po bui an puz oc blairect bai do pad upcur do'n pui piodille bui
 na laim dam-ra, gura bpi in puil claein bui am cind-ra. Am
 claein peme, am caech iapum. Ro teicret din ploig ocup muinn-
 tir in puz, ar ba doig leo tupa ocup pui Alpan do beic imum-ra, o
 po marbur in puz, Suibne Mend.

Do deacupa poir do cenn-ra iapum, ocup po gabair puzi n-Epenn
 iap

^h *Ailech Neid*,—now Elagh, near Derry, in the county of Donegal. The ruins of the palace of Grianan Ailigh are still to be seen on a hill over Lough Swilly.—See Ordnance Survey of the Parish of Templemore, County Londonderry.

ⁱ *Chess*.—*Fiodcell* certainly means chess, which was a favourite game among the ancient Irish. *Fiodcell* is translated *tabulae lusoriae* by O'Flaherty, in his *Ogygia*, p. 311; and it is described in Cormac's Glossary as a quadrangular board with straight spots of *black* and *white*. The following extract from an ancient Irish story, preserved in *Leabhar na h-Uidhre*,

a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith of Dublin, will give one an idea of what the Irish writers meant by *fiodcell* or *fio-cell*.

“‘What is thy name?’ said Eochaidh. ‘It is not illustrious,’ replied the other, ‘Midir of Brigh Leth.’ ‘Why hast thou come hither?’ said Eochaidh. ‘To play *Fithchell* with thee,’ replied he. ‘Art thou good at *Fithchell*?’ said Eochaidh. ‘Let us have the proof of it,’ replied Midir. ‘The queen,’ said Eochaidh, ‘is asleep, and the house in which the *Fithchell* is belongs to her.’ ‘There is here,’

sultation. And what thou didst say was, that whoever thou shouldst get to betray the king of Erin, thou wouldst be bound to restore his territory to him whenever thou shouldst become king over Erin. I went on the enterprise, O king, for a promise that my patrimony should be wholly restored to me, whenever thou shouldst become monarch of Erin; and I delayed not until I reached Ailech Neidⁿ, where the king held his residence at that time. The king came out upon the green, surrounded by a great concourse of the men of Erin, and he was playing chessⁱ amidst the hosts. And I came into the assembly, *passing* without the permission of any one through the crowds, and made a thrust of my spear, Gearr Congail^j, which I held in my hand, at the breast of the king, and the stone which was at his back responded to the thrust, and his heart's blood was on the head of the javelin, so that he fell dead. But as the king was tasting of death he flung a chess-man which was in his hand at me, so that he broke the crooked eye in my head. I was squint-eyed before, I have been blind-eyed since^k. The hosts and people of the king then fled, thinking that thou and the men of Alba were with me, as I had killed Suibhne Menn, the king.

“I then returned to thee, and thou didst, after this, assume the
sovereignty

said Midir, ‘a no worse *Fithchell*.’ This was true indeed: it was a board of silver and pure gold, and every compartment on the board studded with precious stones; and a man-bag of woven brass wire. Midir then arranges the Fitchell. ‘Play,’ said Midir; ‘I will not, but for a wager,’ said Eochaidh. ‘What wager shall we stake?’ said Midir. ‘I care not what,’ said Eochaidh. ‘I shall have for thee,’ said Midir, ‘fifty dark-green steeds if thou win the game.’”

^j *Gearr Congail*,—i. e. the short spear of Congal. Many weapons, utensils, &c., which belonged to distinguished personages were called after them: the crozier of St. Barry of Slieve Bawn, in the county of Roscommon, still preserved, is called Gearr-Barry.

^k *Blind-eyed since*.—This accounts for the double surname given to Congal in the Annals of the Four Masters, in which he is called Congal *Cuech* [blind], or Congal *Claon* [squinting].

ιαρ ριν. Μαρβ διν m' ατair-ρi ιαρ ριν .i. Scannal Sciaṭ-leṭan, ocur
τιαγρα cugut-ρα dom' ριγαδ, amail po ḡellair pρim. Nι po cōm-
aillir a nι ριν acṭ maḍ bec, δaίḡ po benair dīm Cenel Conaill
ocur Eogain, ocur noi ḍ-τριοca ced Oirghiall .i. fearand Maelui-
oir Maḁa, pīl pορ do ḡualainḍ-ρiu, ocur do paḍair h-é a n-inad ριḡ
iomum-ρα a noḁṭ at τιḡ féρin, a ριḡ, ol pe. Ocur do paḍad uḡ
ḡeoiḍ pορ meir airḡoiḡi ina pīaḍnairi, ocur uḡ cipece pορ méir
cranḍa ḍam-ρα. Ocur do biuppa caṭ ḍuit-ρiu inḍ, ocur do fearaib
Eρenn, map atát imut a noḁṭ, ap Congal. Ocur po imṭiḡ uaiḍib
amaḁ iapum, ocur po lenpat Ulaḍ h-e.

Arbert Domnall pρi naemū Eρenn baḍap ip in τιḡ: leanaiḍ
Congal, ol pe, ocur ticeaḍ lib, co tapḍairpa a pειρ pειn ḍó. Tia-
ḡait na naemū ina ḍiaḍ ocur po ḡellpat a earcaine mine ticeaḍ
leo, ocur a cluic ocur a m-baḁla do bein pair. Do biuppa fam
ḡairced, ap Congal, naḁ pīa cleipeḁ uaiḍ ina beḥaiḍ teaḁ in ριḡ,
ḍia n-epcainṭea mipri na Ullṭaḁ eli pορ biṭ lib. Ro ḡab ḍin omun
na naemū, co n-ḍeaḁaiḍ Congal i cein uaiḍib, ocur po epcainpet h-e
ap a h-aṭle. Ocur po epcainpet ḍin in tí Suibne, mac Colmain
Chuar, mic Cobṭais, ριḡ Ḍal n-Apauḍe, ap ip e puc uaiḍib ḡo
h-aimḍeonaḁ in τ-inap ilḍaṭaḁ do paḍ Domnall i laim [pantur]
Ronain

¹ *Died soon after.* — Scannall of the Broad Shield, king of Ulidia, is mentioned in the authentic annals as the father of Congal, but the year of his death is not mentioned.

^m *Oirghiall*—The princes of the Clanna Rudhraighe race had not been kings of all Ulster since the year 332 or 333, when they were conquered by the three Collas, as already noticed. It is probable, however, that when Congal undertook to kill

Suibhne Menn, at the instigation of king Domhnall, he got a promise of being made prince of all Ulster, a title which his ancestors had enjoyed for many centuries. See his pedigree, and the number of his ancestors who had been kings of Ulster, in Note C, at the end of the volume.

ⁿ See note ^t, p. 29.

^o *Bells and croziers.*—The ancient Irish saints were accustomed to curse the offending chieftains while sounding their bells

sovereignty of Erin. My father, Scannall of the Broad Shield, died soon after^l, and I came to thee to be made king [of Ulster], as thou hadst promised me. Thou didst not perform thy promise except to a small extent, for thou didst deprive me of Cinel Conaill and Cinel Eoghain, and also of the nine cantreds of Oirghiall^m, the land of Maelodhar Machaⁿ, who now sits at thy shoulder, and whom thou hast seated in the place of a king, in preference to me, this night, in thine own house, O king," said he. "And a goose egg was placed before him on a silver dish, while a hen egg was placed on a wooden dish before me. And I will give battle to thee and the men of Erin in consequence, as thou hast them assembled around thee to-night," said Congal. And he then went out of the house, and the Ultonians followed him.

Domhnall said to the saints of Erin who were in the house, "Follow Congal," said he, "and bring him back, that his own award may be given him by me." The saints went after him and threatened to curse him with their bells and croziers^o, unless he would return with them. "I swear by my valour," said Congal, "that not one cleric^p of you shall reach the king's house alive, if I, or any Ultonian, be cursed by you." Terror then seized the saints, whereupon Congal went far away from them, and they cursed him afterwards. And they also cursed Suibhne^q, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe^r, for it was he that had carried away from them by force the many-coloured tunic which [king] Domhnall had given into the hand of

with the tops of their croziers.

^p *Cleric*.—The word *cléipeç*, a cleric or clerk, which is derived from the Latin word *clericus*, is used throughout this story to denote a priest.

^q *Suibhne*, the son of Colman Cuar,

king of Dal Araidhe, is not mentioned in the Irish Annals, though he seems to be a historical character.

^r *Dal Araidhe*, a celebrated territory in Ulster, comprising the entire of the present county of Down and that part of

Ronain Finn, mic Beraigh, dia tabairt do Congal; ocur ó ró
fémiḡ Congal in t-inar rin, do beir Suibne á laim in cleirigh dia
aindéoin inar in rig. Conid do'n epcaine rin do ponraḡ for Congal
ro paided punn:

Congal Claen

in gáir tucrumar nír fáem,
ceṡṡar ar fíciṡ, ní breḡ,
imride céḡ leir ceḡ naem.

In mac roḡ,

for a tucram in gairi clog
noḡar dulṡa dó 'r in caṡ,
cío peme do beir paṡ boḡ.

Mor in ró,

ḡemaḡ uaiti, ḡemaḡ lia,
in fer, ḡá m-bí teḡṡa rig,
ir leir co fír cunḡar Dia.

Mor in col,

comann firi rig Daire drol,
ferann do tabairt 'n a laim,
ir e in cnam a m-bel na con.

Arbert Domnall iar rin firi fíledu Epenn toirdeḡt i n-diaid
Congal dia parṡud. Tiaḡait ṡra na fíliḡ ina diaid: at ci
Congal na fíliḡ cūici, ocur arbert, ro cailled eineac Ulaḡ co
bráṡ, ol re, uair ní ṡarḡram innmur do na fíledaib ir in rig n-óil,
ocur a táṡ aḡ toḡṡ anora diair n-ḡríraḡ in ar n-diaid. Ticiṡ na
fíliḡ co h-airm a m-bui Congal, ocur feraiḡ rium faileṡ firi,
ocur

Antrim lying south of the mountain Sliabh
Mis, now Slemmish.

abbot of Druim Ineasclainn, in the territory
of Conaille Muirtheimhne, now Anglicised

^s *St. Ronan Finn*, the son of Berach, was Drumiskin, in the county of Louth, not

of St. Ronan Finn^s, the son of Berach, to be presented to Congal; but as Congal had refused to accept of the king's tunic, Suibhne took it from the cleric's hand in despite of him. It was on this curse, which they pronounced on Congal, that the following lines were composed:

Congal Claen

Heeded not the curse we gave,

Four and twenty saints *we were*—no falsehood,

Each saint having the intercessory influence of a hundred.

The daring son,

Against whom we raised the voice of bells,

Should not to the battle go,

Though soft prosperity were before him.

Great the happiness,

That, whether few or many *be* his hosts,

The man who has the regal right

Him truly God will aid.

Great the profaneness,

To contend with the king of noble Dairè ;

To give land into his [Congal's] hand

Is to give a bone into the dog's mouth.

After this Domhnall desired the poets of Erin to go after Congal to stop him. The poets set out after Congal: Congal perceived the poets coming towards him, and exclaimed, "The munificent character of Ulster is tarnished for ever, for we gave the poets no presents at the banqueting house^t, and they are following us to upbraid us." The poets came on to where Congal was, and he bade them welcome, and gave

Drumshallon, as Lanigan thinks. He died in the year 664.—See Colgan, *Acta SS.* p. 141, and Lanigan, vol. iii. p. 52.

IRISH ARCH. SOC. 6.

^t *Banqueting house*.—A king always considered it his duty to give presents to poets at public banquets and assemblies.

ocur do berp maíne moira doib, ocur inoirir a rcelá dó. Atberp
 rum na gebat coma for bið ó' n níz aét cat i n-digail a dimiada
 ocur a earonora; ocur no einið dol leo. Fagbur na filid ar a
 h-aite, ocur tiomnair celeabrað doib, ocur teið roime ir in cuiged
 go rairið go teac Ceallaið, mic Fiaçna Finn .i. bratair atar
 Congail, ocur innið a rcelá do o'ur co deiread. Ba reanoir cian-
 aorða an tí Cellaç; ocur ni cluinead aét mað bec, ocur ni ceim-
 niðed for a coraib, ocur tolð cpeduma im a leapaib, ocur reirium
 inni do gper. Ba laeð amra h-e i torað a airi. Cein bui Congal
 oc inni rcel do, no noét rum a cloidem po bui lair fa coim cen
 fir do neoð for çriçnuiz Congal a comrað, ocur arberp, do biupra
 brétið, dia n-gabta coma for biðh ó'n níz aét cath, náç féðfaðir
 Ulaid h' eadrain form-ra, co clandaind in cloidem ra trið çriðe
 peçtair; uair ni ber d' Ulltaib coma do gabail ppi roind cata no
 co n-diglaic a n-anfolta. Ocur a tát peçt macu maiði ocum-ia
 ocur ragait lat ir in cat, ocur dia caempaind-ri péin dula ann, no
 ragaind, ocur ni moirped for Ulltaib cén no ðeind-ri im beataid.
 Ocur atberp ann :

A mic, na geb-ri cen cat,
 cid ríð iarruð níz Tempaç;
 mað romut raib, perr do gnim,
 mað forp, do paeð do comlin.

Na geib peodu na maíne,
 aét mað cinðu deð-daine,
 co na tuca níz ele,
 tár ar clandair Rudraige.

Luða

^u *Cellach, the son of Fiachna*.—See Note C, at the end of the volume, where the pedigree of Congal is given.

^v *Tolg*.—*Tolð* is explained *leabaib*, a

bed, by P. Connell, in his MS. Dictionary.

^w *The race of Rudhraige*, the ancient Ultonians, of whom a long line of kings had dwelt at Emania, were at this period

gave them great presents, and they told him their embassy. He replied, that he would receive no condition from the king but a battle, in which to take revenge for the indignity and dishonour offered him; and he refused to return with them. He then left the poets, and bade them farewell, and proceeded on his way through the province until he arrived at the house of Cellach, the son of Fiachna^u, his own father's brother, to whom he related the news from beginning to end. Cellach was an extremely aged senior; he heard but a little; he did not walk on his feet, but had a brazen tol^v as his bed, in which he always remained; but he had been a renowned hero in the early part of his life. While Congal was telling him the news, he exposed his sword, which he held concealed under his garment unknown to all until Congal had finished his discourse, and said, "I pledge thee my word, that shouldest thou receive any considerations from the king but a battle, all the Ultonians could not save thee from me, because I would thrust this sword through thy heart; for it is not the custom of the Ultonians to accept of considerations in place of battle until they take revenge for insults. I have seven good sons, and they shall go with thee into the battle, and if I were able myself I would go also, and the Ultonians should not be defeated while I had life. And he said on the occasion:

"My son, be not content without a battle,
 Though Tara's king should sue for peace;
 If thou conquer, the better thy deed,
 If thou be defeated, thou shalt slay an equal number.
 Accept not of jewels or goods,
 Except the heads of good men,
 So that no other king may offer
 Insult to the race of Rudhraighe^w.

Less

scattered over various parts of Ireland, as part of them who remained in their original province, were shut up within the

Λυγα πάτη Scannail na ρciaτ,
 δα τuc caτ ιρ Cuan Chiac,
 δαρ cιur ceand Cuaia ar clud,
 τpe no pád γur cpin Scannul.
 Pιr a n-deaðaiγ mo pect mac,
 o naç pédaim-ri dul lat,
 δa m-bedur tinol bud mo,
 δo paγδair at poçpαιdeo.
 Cec caτ mori τuc h' aτair piam,
 peaçnon Epenn, τair ιρ τiar,
 mιrι δo biδ for a deiρ,
 mic mo ðerbpaτar dιir !
 In caτ mori τuc h' aτair τair,
 δ'ά τuc ár for Ppaγcaçaiδ,
 pe pιγ pa-γlan na Ppaγc,
 τuγ naç ar peaδpaδ mac, a mic.

Α mic.

Αρβετ umoppo in pεnoir pριr, ειγ in Albain, ol pe, δo pαizid
 δo pεn-aτar, .i. Eochaidh Buidhe, mac Aedain, mic Gabrain, ιρ e ιρ
 pιγ for Albain; ar ιρ inγen δó δo maτair, ocup inγen pιγ bpetan,
 .i. Eochaid Aingceρ, ben pιγ Alban, δo pεn-maτair, .i. maτair δo
 maτar; ocup tabair lat pριu Alban ocup bpetan ar in n-γael pin
 δo cum n-Epenn δo τabairτ caτa δo'n pιγ.

ba

present counties of Down and Antrim. Lough Neagh and the Lower Bann separated them from the Kinel-Owen, and the celebrated trench called the Danes' Cast, formed the boundary between them and the Oirghialla.

* *King of France*.—There is no authority for this to be found in the authentic Irish Annals, and it must therefore be re-

garded as poetic fiction.

^y *Eochaidh Buidhe*, king of Scotland.—This king is mentioned by Adamnan in the ninth chapter of the first book of his *Life of Columba*, where he calls him "Eochodius Buidhe." His death is set down in the *Annals of Ulster*, at the year 628. "*Mors Echdach Buidhe Regis Pictorum, filii Aedain. Sic in Libro Cuanac inveni.*"

Less cause had Scannal of the Shields,
 When he and Cuan of Cliach fought a battle,
 When he fixed Cuan's head upon a wall,
 Because he had said that Scannal had withered.
 Send for my seven sons,
 As I myself cannot go with thee;
 Were they a greater number
 They should join thy army.
 In every great battle which thy father ever fought
 Throughout Erin, east and west,
 I was at his right hand,
 O son of my loyal brother!
 And in that great battle thy father fought in the east,
 (In which he slaughtered the Franks,)
 Against the very splendid king of France^x;
 Understand that this was no boyish play, my son!
My son," &c.

The old man also said, "Go to Alba," said he, "to thy grandfather Eochaidh Buidhe^y, the son of Aedhan, son of Gabhran, who is king of Alba; thy mother is his daughter, and thy grandmother, that is, thy mother's mother, the wife of the king of Alba, is the daughter of the king of Britain, that is, of Eochaidh Aingces^z; and through this relationship bring with thee the men of Alba and Britain to Erin, to give battle to the king."

Congal

If this date be correct, which it most likely is, this is another anachronism by the writer of the story.

^z *Eochaidh Aingces*, king of Britain.—No such king is to be found in the histories of Britain; and he must therefore be regarded as a fictitious personage. The

writer of the story, not knowing who was king of Britain, i. e. of Wales, at this period, was under the necessity of coining a name to answer his purpose; unless we suppose our extant sources of Welsh history to be defective.

ba buidec iapum in ti Congal do'n comairle rin; ocur téit i n-Alpaim ced laec a lín, ocur ni po airir for muir na tir co riact co Dún monaid, ait a m-bui rig Alban, .i. Eochaid buide, ocur maiet Alban in oen dail ime and. Do pala din do Congal allamuis do'n dail, éicef ocur filid in rig .i. Dubdaiad Drai a ainmride; ba firig ocur ba drai amra in ti Dubdaiad; ocur po ferfailti fri Congal, ocur po iarraect pcela dó, ocur po innir Congal a pcela. Comid ann arbert Dubdaiad, ocur ppegar Congal he:

Ir mo cen in loingiuir leir,
do comairc a h-etercéin;
can bar cenel, clu cen ail,
ca tir ar a tancabair?
Tancamar a h-Eirinn ain,
á oclais uallais, inmair,
ir do tancamur ille
d'acallaim Eachach buide.

Ma

^a *Dun Monaidh*.—A place in Scotland, where the kings of the Dalriadic or Ibero-Scotic race resided. It is now called Dunstaffnage, and is situated in Lorne.—See Gough's Camden, vol. iv. p. 129.

^b *Druid*.—In the times of Paganism in Ireland every poet was supposed to possess the gift of prophecy, or rather to possess a spirit capable of being rendered prophetic by a certain process. Whenever he was desired to deliver a prophecy regarding future events, or to ascertain the truth of past events, he threw himself into a rhapsody called *Imbas for Osna*, or *Teinm Loeghdha*, during which the true images of these events were believed to have been portrayed before his mind. The following de-

scription of the *Imbas for Osna*, as given in Cormac's Glossary, will show that it was a humbug not unlike the Magnetic sleep of modern dreamers. "*Imbas for Osna*.—The poet discovers through it whatever he likes or desires to reveal. This is the way it is done: the poet chews a piece of the flesh of a red pig, or of a dog or cat, and he brings it afterwards on a flag behind the door, and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him, but he finds them not on the morrow. And he pronounces incantations on his two palms; and his idol gods are also brought to him, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and thus

Congal was thankful; he set out for Alba with one hundred heroes, and made no delay upon sea or land, till he arrived at Dun Monaidh^a, where Eochaidh Buidhe, king of Alba, was with the nobles of Alba assembled around him. Congal met, outside the assembly, the king's sage and poet, Dubhdiadh, the Druid, by name, who was a seer and distinguished Druid^b; he bade Congal welcome, and asked news of him, and Congal related all the news to him. And Dubhdiadh said, and Congal replied:

Dubhdiadh.—"My affection is the bright fleet
Which I have espied at a great distance;
Declare your race of stainless fame,
And what the country whence ye came."

Congal.—"We have come from noble Erin,
O proud and noble youth,
And we have come hither
To address Eochaidh Buidhe."

Dubhdiadh.

falls asleep; and he is watched in order that no one may disturb or interrupt him, until every thing about which he is engaged is revealed to him, which may be a minute, or two, or three, or as long as the ceremony requires: *et ideo Imbas dicitur*, i. e. *di bois ime*, i. e. his two palms upon him, i. e. one palm over and the other across on his cheeks. St. Patrick abolished this, and the *Teinm Loeghdha*, and he declared that whoever should practise them would enjoy neither heaven nor earth, because it was renouncing baptism. *Dichedul do chenduibh* is what he left as a substitute for it in the *Corus Cerda* [the Law of Poetry], and this is a proper substitute,

for the latter requires no offering to demons."

These practices, about which so little has been said by Irish antiquaries, must look extraordinary to the philosophic inhabitants of the British Isles in the nineteenth century. But it is highly probable that some of the more visionary Germans will think them quite consonant with the nature of the human soul; for in the year 1835, a book was published at Leipsic, by A. Steinbeck, entitled "Every Poet a Prophet; a Treatise on the *Essential* Connection between the Poetic Spirit and the Property of Magnetic Lucid Vision."

Ma peað tancabair ille,
 d'acallaim Eachach buide,
 ar toidect dib uar cec ler,
 a derim rib ir mo cen. Ir mó c.

Do taed Congal ir in dáil a raibe níg Alban iar rin, ocur
 fepaid in níg ocur firu Alban failti firir, ocur po innir a rcela
 doib o thur co déig. Arbert níg Alban fir Congal, ni dam cuim-
 geac-ra for dul let in adaid níg Epenn i ceand caða, ar in tan po
 h-indarbða eirium a h-Epenn ruair anoir agum-ra ocur do ponsum
 córu ann rin, ocur po tarphgairiura do, ocur do radur breithir
 firir na ragaid i ceand caða ina agaid co brat. Ar aí rin tra,
 ni ba lúgaidi do roðraidiriu cen mairi do dul leat, ol re, uair
 atad cetriar mac ocum-ra .i. Aed in errið uaine, ocur Suibne, ocur
 Congal Meand, ocur Domnall breac, a rinher, .i. braitre matar
 duit-riu. Ir acu-rin atat amraig ocur anraid Alban, ocur rag-
 dait lat-ru do cum n-Epenn do tabairt caða do Domnall. Ocur
 eirgriu fein dia n-agallaim airm a fileo ocur mairi Alban impu.
 Teit iarum Congal go mairin a m-batur, ocur fepait failti firir;
 ocur po innir doib aiterc in níg, ocur ba mair leo.

Arbert Aed in errið uaine rórari na mac, mad áil duit-riu, a
 Congal, beir im eig-ri anocht for pleid, tiagra lat do cum
 n-Epenn, ocur in cetramad pann d' Albain imum, ocur minub am
 thig biaru a noct, ní teir lat do cum in caða. Arbert Congal
 Meand, mac Eachach buide, ní pa fir fon, a Aed, ol re, act ir
 im eig-rea biar níg Ulad anocht, dáig dia n-deacarra lair tic-
 páru lim, ár ir ocum-ra atai. Ba h-e rin, dim, rád Suibne ocur
 Domnall

^c *Domhnall Brec*.—This Domhnall Brec, by his cotemporary Adamnan in the fifth
 who was king of Scotland when the Battle chapter of the third book of his Life of
 of Magh-Rath was fought, is mentioned Columba.—See Trias Thaum, p. 365, col. i.

Dubhdiadh.—"If ye have come hither
 To confer with Eochaidh Buidhe,
 After your arrival over the sea,
 I say unto you *accept* my affection."

After this, Congal went into the assembly in which the king of Alba was; and the king and the men of Alba bade him welcome, and he told them his story from beginning to end. The king of Alba said to Congal, "It is not in my power to go with thee to fight a battle against the king of Erin, because when he was banished from Erin he received honour from me; and we made a covenant, and I promised him, and pledged my word, that I would never go to oppose him in battle. However, thy forces will not be the less numerous because I go not along with thee," said he, "for I have four sons, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec^c, the eldest, thy maternal uncles; it is they who have the command of the soldiers and heroes^d of Alba, and they shall go with thee to Erin to give battle to Domhnall. And go thyself to confer with them where they are *at present* surrounded by the men of Alba." Congal then went to where they were, and they bade him welcome; and he told them the king's suggestion, and they liked it.

Aedh of the Green Dress, the youngest of the sons, said, "If thou shouldest wish, O Congal, to stop this night at a banquet in my house, I will go with thee to Erin with the fourth part of the forces of Alba; and if thou wilt not stop at my house to-night, I will not go with thee to the battle." Congal Menn, the son of Eochaidh Buidhe, said, "This will not be the case, O Aedh, but the king of Ulster shall stop this night at my house, for if I go with him thou shalt accompany me, because thou art under my control." And the sayings of Suibhne

^d *Heroes*.—ἄνθρωπος is explained λαός, *a* the Leabhar Breac, fol. 40, *b*; and *cham-hero*, by O'Clery; ἄγων, *a champion*, in *pion, hero*, by Peter Connell.

Domnall ðracc. Αρβετ, ðin, Domnall ðρεαc, mac im òig-ρεα
 bear ριg Uλαð ανοct, ðia n-ðeçar laip τicφαιctίρι α τριup lim-ρα,
 όρι ip me ðar ριnnηρερ, ocup ip me ðo ραð ροιρb ðαιb-ρι. ðα bρo-
 naç τρα an τί Congal ð' imρεαραn cloinðe in ριg ime ρειn; ocup
 τειτ ρeaçnón na ðála, ocup ðo ραλα Dubðiað ðραι ðó, ocup imupio
 Congal αιτερε cloinði in ριg ðó. Αρβετ Dubðiað náρ bat bρo-
 nach-ρυ αρ αί ριν α Chongail, ol ρe, ár ip mup ίcφαρ ðo ðobpón:
 Eιρg ανορ'a ðia ραιgíð, ol ρe, ocup abair ρριu, cipe uaiðib ρo gēbað
 in caipe flata ρil α τιg in ριg ðoτ biaçað α noct, comað lap in τί
 ρo gēbat in caipe no ραgta, ocup in τί na ρuiçbeað in caipe cen α
 ðimða ðo beic ρopτ-ρυ, açτ ip ρορρ in ριg ba copu α αιðip ðo beic
 imon caipe. ðo luið Congal gup an máigín i m-baðari clann an
 ρíg, ocup ρo çan ρiu ρeb at ρubairτ Dubðiað ρριρ. ða maic leo-
 rum ρin, ocup αρβετaðαρ ðo gendair amail α ðubairτ ρium.

Ατβετ imoppo Aed, mac Eacach ðuide, ρρι α mñai ρepin
 ðul ρop ιαρραιρ in çaipe ρορρ in ριg. Τειτ ιarum ocup imupio
 cumað ina τιg no biað Congal co maicib Uλαð ocup Alban an
 oicce, ρin, cumað çoir in caipe αιnpicean ðo çabairτ ρρι h-αιgíð α
 biaça.

Cið ðia ρil caipe αιnpicean ðo ρaða ρριρ? Nín .i. Caipe no
 αιpiceað α cið çoir ðo gac en, ocup nι τειgeað ðam ðimðach
 uaða, ocup cið mop no cuipteα ann nι ba bpuiteα ðe açτ ðaiçin na
 ðáime ρa na miað ocup ρa na n-γραð. Ip e imoppo ρamail in caipe
 ρin

^e *Bruighin hua Derga*, is often also called *Bruighin da Berga*. A copy of the histo-
 rical tale called *Toghail Bruighne da Berga*,
 the Demolition of Bruighin da Berga, in
 which reference is made to a wonderful
 magical cauldron of this description, is
 preserved in two vellum MSS. in the Li-
 brary of Trinity College, Dublin, (Class

H. 2. 16. and H. 3. 18.), and in *Leabhar na
 h-Uidhre*, a MS. of the twelfth century,
 now in the collection of Messrs. Hodges
 and Smith, Dublin. The destruction of
 Bruighin da Berga is thus recorded in the
 authentic Annals of Tighernach, twenty-
 five years before the birth of Christ:

“Ante Christum 25.—Conairè Mor, the

Suibhne and Domhnall Brec were similar. Domhnall Brec said, "If the king of Ulster remain in my house to-night, and if I go with him you three shall accompany me, for I am your senior, and it was I who gave you lands." Congal was sorry for the contention among the king's sons about himself; and he went through the assembly, and Dubhdiadh, the Druid, met him, to whom he mentioned the desire of the sons of the king. Dubhdiadh said, "Be not sorry for this, O Congal, for I will remedy thy sorrow: go now to them, and tell them, that thou wilt stop with that one of them who shall obtain the regal cauldron which is in the king's house, to prepare food for thee, and that the person who will not get the cauldron is not to be displeased with thee in consequence, but with the king." Congal went to where the sons of the king were, and told them what Dubhdiadh had desired him. They liked this, and said that they would do as he wished.

Then Aedh, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron of the king. She went and said, that "it was in her house that Congal and the chiefs of Ulster and Alba would stop, and that the Caire Ainsicen ought to be given to prepare food for them."

Why was it called Caire Ainsicen? It is not difficult *to tell*. It was the "caire," or cauldron, which was used to return his own proper share to each, and no party ever went away from it unsatisfied, for whatever quantity was put into it there was never boiled of it but what was sufficient for the company according to their grade and rank. It was a cauldron of this description that was at Bruighin hua Derga^e, where
Conaire

son of Edersgeol, was king of Ireland for 80 years. After the first plundering of Bruighin da Berga, the palace of Conaire Mor, the son of Edersgeol, Ireland was divided into five parts, between Concho-

bhar Mac Nessa, Coirpre Niafer, Tighernach Tedbannach, Deghaidh, son of Sin, and Ailill, son of Madach and Meave of Cruachain, in Connaught." See also O'Flaherty's *Ogygia*, p. 131.

ryn bui a m-δρυιζιν hua Oepza, in po mapbēa Conaire, mac
 Mery buachalla, ocur i m-δρυιζιν blai bruga, ait a m-bui ben
 Celtcair, mic Uithir; ocur i m-δρυιζιν Forgaill Monac, i taeb
 Lurca; ocur i m-δρυιζιν mic Cecht, for Sleib Fuirri; ocur i
 m-δρυιζιν mic Dathó, ait in po laad ár Connaēt ocur Ulad imon
 muic n-irōraic; ocur i m-δρυιζιν da Choga, in po mapbēa Cormac
 Conlonguir, ocur ár Ulad ime; ocur ag rin Alban ir in aimpir rin.

Atbert in rin rin mnai a mic, cia maiē fil for do cēile-riu
 reach rinu Alban uile in tan do beirind-ri mo cāire dō? Arbert
 ri, ni po eiriz neac im ni rinam; moo a eineac oldar biē. Ut
 dixit mulier:

Ni fuair Aed, ni fūigeba
 ní do cēileo for duine,
 ir leitiu for a eineach,
 ina in biē bleidec buide.

Seoid in talman taeb uaine,
 a fuair duine ocur daenna,
 pe h-athaid na h-oen uaire,
 ni bedir i laim Aeda.

A caiter pe h-aiēdaib
 'g á tnuir bratar, med n-uaili,
 cuirēi rin ar faen-beiraib,
 ag Aed in erriō uaim.

N.

Atbert

^f *Bruighin Blai Bruga*. — Copies of a tale in which reference is made to a similar cauldron at Bruighin Blai Bruga, are preserved in the MS. Library of Trinity College (H. 2. 18. and H. 3. 18.)

^g *Lusca*, now Lusk, in the county of Dublin. The name signifies *a cave*.

^h *Sliabh Fuirri*, is now corruptly called Sliabh Mhuiri, and is situated near Castle Kelly, in the parish of Killeroran, in the north-east of the county of Galway.

ⁱ *Bruighin Mic Dathó*. — A copy of a tale, in which the magical cauldron of Bruighin Mic Dathó is introduced, is preserved in

Conaire, the son of Meisi Buachalla, was slain; and at Bruighin Blai Bruga^f, where the wife of Celtchair, the son of Uithir, was; and at Bruighin Forgaill Monach, alongside Lusca^g; and at Bruighin Mic Cecht, on Sliabh Fuirri^h; and at Bruighin Mic Dathóⁱ, where the Connacians and Ultonians were slaughtered *contending* about the celebrated pig; and at Bruighin Da Choga^j, where Cormac Conlonguis was slain and his Ultonians slaughtered around him; and such also the king of Alba had at this time.

The king said to the wife of his son, "In what is thy husband better than all the men of Alba that I should give my cauldron to him?" She replied, "He never refused any one any thing; his hospitality exceeds the world:" ut dixit mulier:

"Aedh has not received, will not receive
A thing he would refuse any man;
His bounty moreover is more extensive
Than the vast prolific world.

The jewels of the green-faced earth,
Which man or mortal has found,
For the space of one hour,
Would not remain in the hand of Aedh.

What is spent on guests
By his three brothers of great pride,
Would be placed on small spits
By Aedh of the Green Apparel.

Aedh has not," &c.

The

the MS. Library of Trinity College (H. 3. 18.) This place is now unknown.

ⁱ *Bruighin da Choga*. — A copy of the story of the cauldron at this place is in the same MS. *Bruighin-da-Choga*, the situation of which none of our Topographers

have pointed out, lies near Ballyloughloe, in the county of Westmeath, six miles to the north-east of Athlone. A stone castle was here erected by the family of Dillon within the primitive Irish *Bruighin* or fort. The place is now called Breenmore.

Ατβερετ in νιζ, ni òβεppα in cαipe òνιτ-νι coleic. Τιc νι òο
 παγιò α πιρ, ocυρ inνιριò αιθεpc in νιζ òο. Ατβερετ Congal Menò,
 mac Eachach òνιòι, pπi α pειτιζ pεpιν òυλ pοp ιαppαιp in òοipe.
 Τειτ ιαppαm ocυρ pιpιò in cαipe òο βιατάò νιζ Uλαò. Ατβερετ in
 νιζ, cια μαιέ pιλ pοpτ cheile pιυ ó òο βερτά in cοipe òο ταρ in mac
 òια pο pιpied h-é ζυρ τpαpτα? Ατβερετ pι νιp pιλ mac νιζ ιp pεpp
 ολòαρ Congal. Cιnnιò pοp εαé comlann, ocυρ pο ζνιαò α αρmu
 òιλεp òον ανòιλεp in ταν βεpαρ α τιp ανιύιλ ιατ ; Υε òιxιτ mulier:

Congal Menò,

νιp pαcα mac νιζ buò pεpp,
 μαp epομαιò cάch ιp in cleiέ,
 αρ pεάτ α pειέ, cαεζαò ceανò.

In uαιp βεpαρ αιpμ Congail

α τιp ανιύιλ, pάτ n-έιòιζ,
 òο νιέp τιp òιλεp òι,
 òò'n τίp ανιυιλ αρ ειcιn.

In uαιp pιλλεp ben Congail

αρ ογλαé n-αλαινò n-oll-βλαò,
 ni anann αζα τοζαιpμ,
 in pεp òαν comαινμ Congal!

Congal. m.

Ro ép an νιζ imon ζ-coipe an bean, ocυρ τιζ pιòe amach ocυρ
 inòιpιò ò'ά céile α n-òεβαιpτ in νι pπια. Ατβερετ Domnall òpεac
 pπi α mναι òολ ò'ιαppαιò in òοipe ζυρ in νιζ. Ταmιc pιòe co
 h-αιpμ α m-βυι in νιζ, ocυρ pιpιò in cοipe. Ro ιαppαéτ pιν òι cια
 μαιέ pιλ pοpτ céιλι pιυ pεac ná macu ele òια pο cuinògeò in cοipe?
 Pπιpζαιpτ pι, ni tuille buiòe pπi nách νιζ in τι Domnall òpεacc;
 ζέμαò

^k *Unlawful property*,—i. e. he conquers law of the sword, which could not other-
 territories, and makes that his own, by the wise have become his own.

The king said, "I will not give thee the cauldron as yet." She then returned to her husband, and told him what the king had said. Congal Menn, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron. She went accordingly, and asked the cauldron to prepare food for the king of Ulster. The king said, "What goodness is in thy husband that he should obtain the cauldron in preference to the son for whom it was just now sought?" She replied, "There is no king's son better than Congal. He obtains the victory in every battle, and his arms, when they are brought into a foreign country, make lawful what was unlawful property^k;" ut dixit mulier:

"Than Congal Menn

I have not seen a better king's son,

As all stoop in the battle

Under the shelter of his shield, even a hundred heads.

When the arms of Congal are brought

To a foreign country,—cause of jealousy,—

A lawful country is made of it,

Of the foreign country by force.

When the wife of Congal glances

At a beauteous youth of renown,

The man whose name is Congal

Cares not to accuse her^l!

Than Congal," &c.

The king refused to give her the cauldron, and she came away and related all the king had told her. Domhnall Brec told his wife to go and ask the cauldron from the king, and she went to where the king was, and asked the cauldron. He asked her, "What good is in thy husband beyond the other sons for whom the cauldron was asked?" She replied, "Domhnall Brec has not earned thanks from
any

^l By these words the wife of Congal wishes king Eochaidh to understand that his son Congal was not of a jealous disposition, —a very strange qualification of a chieftain.

gémad ór Sliab Monaid nor fogailpeð fpi h-oen uair; ni mo gab
airm mac níz ir deach oldar Domnall bpec. Ut dixit mulier:

Domnall bpec,

Domnall mac Echach buide,
pe níz, d' feabur a menma,
ni depra tuillium buide.

Ir fpi caça n-abraim-pi,
foclairuic filið fuimð,
da mad ór Sliab mor Monaid,
por fogail, ir nír fuiriz.

Ir fpi caç a n-abraim-pi,
a níz, cept in da comland,
nac ar gab Albain cen feall,
niz buð fepp ina Domnall.

D. 6.

Tic in mnai pin co h-airm i m-bui a ceile, ocur inniuid aizepc
in níz, ocur a h-éra immon g-coipe. Atebert Suibne fpi a mnai
feirin, eiriz, ol pe, ocur cuinidiz in coipe. Tic pi iarum ocur
cuinidiz in coipe. Ro fparraig in níz, cia buaid pil porc ceili-piu,
a ingen, ol pe, tap na macu ele, o tanziur d' iarraid in coipe.
Fpirgairt pi do, bið ceðrap im lepaio in oen fpi, ocur in t-oen-fei
im cuinidiz in ceðrap a niz Suibne, ocur in lin bite ina fearam ann
ni tallat 'na fuioiu ocur in lin tallat 'na fuioiu ni tallat 'na
ligiu; ced corinn ocur ced eapca n-airgic fpi dail leanna ann do
gper; Ut dixit mulier:

Teach Suibne,

Suibne mic Eachach buide
a toill inð ina fearam,
ni toillit ina fuide.

α

^m *Sliabh Monaidh* was the ancient name far from the palace of Dun Monaidh.—See
of a mountain in Lorne, in Scotland, not Note ^a, p. 46.

any king; were Sliabh Monaidh^m of gold he would distribute it in one hour; no king ever ruled Alba better than Domhnall Brec:" ut dixit mulier:

"Domhnall Brec,

Domhnall, son of Eochaidh Buidhe,
From any king, through the goodness of his mind,
He has earned no thanks.

All that I say is true, O king!

The poets of the west proclaim it,
If the great Sliabh Monaidh were gold
He would distribute it; he would not hoard it.

All that I say is true,

O king, just in thy battle,
Alba has not been legitimately obtained
By a better king than Domhnall.

Domhnall Brec," &c.

The king refused, and the woman came to where her husband was, and told what the king had said, and how she was refused the cauldron. Suibhne told his wife to go and ask the cauldron. She then went, and asked the cauldron. The king asked, "What qualification does thy husband possess, O daughter, beyond the other sons, that thou shouldst come to ask the cauldron?" She replied, "Four be around the bed of one man, and one man gets the supper of four in the house of Suibhne; and the number which fit in it standing would not fit sitting, and the number which fit in it sitting would not fit in it lying; there are in it constantly one hundred cups and one hundred vessels of silver to distribute ale;" ut dixit mulier:

"The house of Suibhne,

Suibhne, son of Eochaidh Buidhe,
The number which fit in it standing
Would not if sitting,

Α τοιλλ ινδ ινα ρυιδε,
 νι τοιλλιτ ινα λαϊγε.
 οεν ρερ ιμ εϋιδ ιν σεατραιρ,
 σετραιρ ιμ λεραιδ δυινε.
 Cedo corinn ocur cedo copan,
 cedo torc, ocur cedo tinne,
 ιρ cedo eapcra airgidde
 bir tall ar lap a tige.

Τ.

Ιρ ann arbert ιν ριγ, νάρ bat dimdach-ry, α ιngen, ol ρε, αρ
 ατβετ Dubdiao Drai ρrim-ρα cen mo εαιρε do εαβαιρ do neac
 ele α noct, acτ α beit ocum ρeim ocur ριγ Ulaδ, .i. mac m'ingine,
 ocur ριρ Alban do biathad agum-ρα αρρ ανοct. Ocur ρορ
 ατβετ ιν Dubdiao cedna, δια m-bad εοιρε οιρ no beit ann, cumad
 εοιρ α εαβαιρ do Domnall, do ρινηρερ mo mac; ocur δια m-bad
 εοιρε αργαδ, α εαβαιρ do'n τ-ροραρ, .i. δ' Αεδ; ocur δια m-bad
 εοιρε do líc logmar, α εαβαιρ do Chongal Mend. Ocur ιν εαιρε
 ριλ ανδ διν, αρ ιρε ιρ deach διβ ριν uile, δια ταρδται do neach ele
 h-é, ιρ do Suibne no ραγαδ, αρ ιρ e ιν ρen-ρocal ó εein μαρ, .i. ιν
 εοιρε do'n τ-ροcαιδε, αρ ιρ αδβα ρocαιδε τεac Suibne, αρ ιι δεcαιδ
 δάιι dimdach αρρ. Conad ann arbert ιν ριγ:

bepad mo drai dealgnai
 bpeaz do mnaiβ mac Mogaire
 ca bean ενειρ-geal ceann-buide,
 διβ δ'α τιβέρι mo εαιρε.

Δια m-bad εοιρε ορδαιγι,
 co n-ορολαιβ οιρ δ'α ροgnann,

α

ⁿ *Joints*.—The word *tinne*, is explained *a sheep* by Vallancey, *Collectanea de rebus Hibernicis*, vol. iii. p. 514, but its proper meaning, is a joint of the flesh of

any animal.—See Life of St. Bridget, by Brogan, where Colgan loosely translates the word by *lardum*.

And those who find room sitting
 Would not if lying.
 One man with the share of four,
 Four around the bed of each man.
 One hundred goblets, one hundred cups,
 One hundred hogs, and one hundred jointsⁿ,
 And one hundred silver vessels,
 Are yonder in the middle of his house.
The house," &c.

It was then the king said, "Be not displeased, O daughter, for Dubhdiadh, the Druid, told me not to give my cauldron to any one to-night, but to keep it myself and to entertain my daughter's son, the king of Ulster, and the men of Alba out of it to-night. And, moreover, the same Dubhdiadh told me, if it were a cauldron of gold, to give it to Domhnall, the eldest of my sons; if a cauldron of silver, to give it to Aedh, the youngest; and if it were a cauldron of precious stones, to give it to Congal Menn. And the cauldron which I have is the best of all these, and if it were to be given to any one, it is to Suibhne it should go, for it has been a proverb from a remote period, Let the cauldron be given to the multitude, for the house of Suibhne is the resort of the multitude, and no company ever returned displeased from it." And then the king said:

The King.—"Let my austere Druid decide
 Between the wives of Mogaire's sons^o,
 To what fair-skinned yellow-haired woman
 Of them my cauldron shall be given."

Dubhdiadh.—"If it were a golden cauldron,
 With golden hooks to move it,

O

^o *Mogaire's sons.*—It would appear from or a cognomen of king Eochaidh, but no other authority for it has been found.

α Εοχαιδ, α ρλογ ουινε,
 coiη α εταβαιρτ δο Domnall.

Θια m-bad coiηe αιρηδιγι,
 δο νά τις δέ να δεατach,
 α εταβαιρτ δ' Αεδ αιρηδιγι,
 δο ρόραη clainδι Eachach.

Θια m-bad coiηe comadbal,
 δο Congal co med leann-mair,
 δ'ον ριη ρochla ρon-αδbal,
 δο νί μοη n-dileρ δ'aindlep.

In coiηe co cloταιγι,
 α Εοχαιδ, α ριγ-ρuiηe,
 α ταβαιρτ δο'η τ-ρoταιδe,
 δο Suibne αι lάρ α τηγε.

Ορα lim Albain cen ρeill,
 δα maδ am ριγ ρop Erinη,
 δο beρainδ ρop mnaib mo mac,
 mo beannaτ, ocup bepeat.

bepead.

Τιαγατ ρλοιγ Alban uile, ocup ριγ Ulad, δο ειγ ριγ Alban in
 αδαιγ ριη, ocup ba maiτ doiη ann ιτιη biaδ ocup lind; ocup ρo γμαδ
 δάλ oenaig αι na báρατ, δια ριη in τιρφαδιη la Congal Claen docum
 n-Eρenn, δο εταβαιρτ caτa δο Domnall, mac Aeda, δο ριγ Eρenn,
 ocup ρo ραιδρετ ρηι Dubdiaδ ocup ρηι α n-δραιτiδ olcena ραιτ-
 ριηe δο denam doiη duρ in buδ ροραιδ α ρéd ocup α τυρuiρ, ocup
 ρo γabρατ na δραιτε ag micelmaine doiη, ocup oca τoiρmeρc.
 Conad ann αρβερτ Dubdiaδ na ρaiηη-ρι:

Maith ριη α ριηu Alban,
 ca caingēn uil bar δ-ταηγlam

cio

^p *To know*.—Duρ is used in the Annals of MSS., for the modern δ'ρiop, i. e. *to know*,
 the Four Masters, and in the best ancient of which it is evidently an abbreviation.

O Eochy of the hosts of men !
 It should be given to Domhnall.
 If it were a cauldron of silver
 From which would issue neither steam nor smoke,
 It should be given to the plundering Aedh,
 The youngest of the sons of Eochaidh.
 If it were a cauldron very great,
 It should be given to Congal of the beauteous tunic,
 That renowned man of great prosperity,
 Who makes lawful of unlawful property.
 The cauldron with ornament,
 O Eochaidh, O great king !
 Should be given to the host,
 To Suibhne in the middle of his house."

The King.—"As I am the ruler of Alba without treachery,
 Should I be king over Erin,
 I would pronounce on the wives of my sons
 A blessing, which I will pronounce.

Let my," &c.

All the host of Alba, and the king of Ulster, came that night to the house of the king, and were well entertained there both with food and drink; and on the morrow they convened an assembly of the people, to know whether they should go with Congal Claen to Erin, to give battle to Domhnall, the son of Aedh, king of Erin; and they told Dubhdiadh and their other Druids to prophesy unto them to know^p whether their journey and expedition would be prosperous, and the Druids predicted evil to them, and forbade them to go. On which occasion Dubhdiadh repeated these verses:

"That is good, ye men of Alba!

What cause has brought you together?

What

cíd do pala ar bar n-airé,
 an lo a tatar a n-oen-baile?
 O nach h-í bar b-plearc lanna
 Eriu co n-imad n-dála,
 mairg teit, tria claeclód uige,
 do troid re níg Tempairí.
 Do nia fer find-liat feta,
 ir ba h-oirderc a ecta;
 ní gebtar fhir tian na tair,
 cuirfid ár ar Albanaib.
 A pluag co lin óg ir eac!
 mac Aeda, mic Ainmireac,
 tria fírinne a breac, ní breg,
 ata Cuirí ica cóimé.
 Ir mairg na reácan in maí,
 a teagar d'á bar fcarad;
 Gaedil 'n-a cuire fá'n clao
 rib-rí ag dul, pobr ferri anad.
 Ir mairg na reachain in gleand,
 gebtar oib a d-tir n-Eireand;
 ní tibre neac uab a ceand,
 gan a éreic re níg epeand.
 Deic céo cenn toiraí bar n-áir,
 timcell níg Ulad oll-bain,
 d' fepaib Alban rin 'r an ár,
 ocur fice céo comlán.

Cuiríir

¹ *Native land.*—Flearc lanna is a technical term signifying land reclaimed by one's own hand, and which is one's own peculiar property. It is satisfactorily explained in a vellum MS. in the Library of

Trinity College, Dublin, (Class H. 3. 18. fol. 52), as follows: Flearc .i. fearano, uz erc, orba laime na manaí ocur na naem fadóirín .i. flearc laime na manaí ocur na naem. i. e. "*Please*, i. e. land, *ut est*,

the land, reclaimed by the hand of the monks and the saints themselves, is called the *Fleasc laimhe* of the monks and the saints.”

^r *A fair grey man.*—King Domhnall was an old man when this battle was fought.

^s *Erin*.—In the vellum copy the reading is, $\eta\tau\tau\eta\tau\alpha\epsilon\beta\rho\epsilon\eta\zeta$, i. e. in the slender-sided country; but $\alpha\sigma\tau\eta\eta\epsilon\iota\epsilon\alpha\nu\sigma$, which is in the paper copy corrected by Peter Connell, is much better.

Cuirṑṑ ocuṑ buidne bṑan,
 cṑindṑitṑid cinn buṑ ḡ-cuṑad.
 co ṑimṑar ḡaineam ḡṑind ḡlan,
 nṑ h-aṑemṑar cind Ulad.
 Aṑṑ naṑ buḡ fṑirṑine de
 ṑe h-uṑṑ ṑṑoṑ do ṑimṑibṑe
 ṑceṑṑar baṑ ṑṑ ṑe ṑlaṑṑer,
 beid baṑ mna cen biṑ-maṑṑer. M.

Ir and ṑṑn aṑbeṑṑ ṑḡ Alban ṑṑi Congal, ṑṑ e ṑṑ coṑṑ duit, ol ṑe,
 dul a m-ṑṑeaṑṑaib co h-ṑoṑaid Aingcear, co ṑḡ ṑṑeaṑan, aṑ ṑṑ
 ingen do ṑil do mna ocum-ṑa, ocuṑ ṑṑ i-ṑṑde maṑaṑṑ do maṑar-ṑa,
 ocuṑ ṑo ḡebu cobaiṑ ṑloḡ uada, ocuṑ do biṑṑa eolṑṑ duit comice
 teach ṑḡ ṑṑeaṑan dia ṑeṑṑ ann.

ṑa buidoch ṑṑa in ṑi Congal de ṑṑn, ocuṑ ṑeṑṑ luṑṑ ṑṑiṑa
 long co ṑṑeaṑṑ, co ṑṑachṑ dūṑ in ṑḡ. Innṑṑṑ in oṑe ṑcela do'n
 ṑḡ ocuṑ do maṑib ṑṑeaṑan comṑ h-e ṑḡ Ulad do ṑṑaṑṑ ann.
 ṑa ṑailid ṑṑṑ ṑṑeaṑan ocuṑ in ṑḡ ṑṑṑ, ocuṑ ṑeṑaṑ ṑailṑi ṑṑṑ,
 ocuṑ ṑaṑṑaḡṑṑ ṑcela de. Ocuṑ innṑṑṑ Congal a ṑcela co leṑṑ, ocuṑ
 a mṑṑṑa ṑṑṑ Albain ocuṑ ṑṑṑṑ.

Do ḡṑṑṑṑ ṑaṑum dail oenaiḡ leo in Congal ocuṑ in Ullṑaib ol-
 ṑeana, ṑṑi dṑeam comaiṑṑi mon caingṑṑ ṑṑn. Aṑail ṑo baṑaṑṑ
 ann ṑṑ in dail co n-ṑaṑaṑaṑ oen laeṑ mṑṑ cūcu; caeime do laeṑaib
 in dṑomain; mṑo ocuṑ aṑṑidṑ olṑaṑ ceṑ ṑeṑ; ḡṑṑṑṑṑer oḡṑeaṑ a
 ṑoṑe; deṑḡṑṑṑ nua-ṑaṑṑaṑḡṑ a bel; ḡṑṑṑṑ ṑṑaṑa nṑmaṑ a deṑ;
 aillṑṑṑ ṑṑeṑṑa n-oen aṑṑe a cṑṑṑ. Sciaṑ cobṑaṑaṑ cona ṑṑmac-
 mac

^t The text of this quatrain is corrected from Mac Morissy's paper copy, which was corrected by P. Connell, evidently from an old vellum MS., not now to be found.

^u This is the poet's prophecy after the

event had occurred, rather judiciously introduced. Adamnan, the learned Abbot of Iona, in whose time this battle was fought, states, that St. Columbkille had delivered a similar prophecy to Aidan,

Wolves and flocks of ravens
 Shall devour the heads of your heroes.
 Until the fine clean sand is reckoned
 The heads of the Ultonians shall not be reckoned^t.
 But prophecy is of no avail indeed
 When the obstinate are on the brink of destruction !
 Your men shall be separated from sovereignty,^u
 Your women shall be without constant goodness."

The king of Alba then said to Congal, "It is right for thee," said he, "to go into Britain to Eochaidh Aingces, king of Britain, for one of his daughters is my wife, and she is the mother of thy mother, and thou shalt receive aid in forces from him, and I shall guide thee to the house of the king of Britain, if thou wilt go."

Congal was thankful to him, and set out accompanied by thirty ships for Britain, until he reached the king's palace. His youths announced to the king and the chiefs of Britain that the king of Ulster had arrived, and the men of Britain and the king were rejoiced at it, bade him welcome, and asked him his news. And he told him his news fully, and his adventures between Alba and Erin.

An assembly was afterwards convened by them around Congal and the rest of the Ultonians, to hold a consultation on this project. When they were assembled at the meeting, they saw one great hero approaching them; fairest of the heroes of the world; larger and taller than any man; bluer than ice his eye; redder than the fresh rowan berries his lips; whiter than showers of pearls his teeth; fairer than the snow of one night his skin; a protecting shield with a golden border

king of Scotland, the grandfather of Domhnall Brec, which was actually fulfilled in Adamnan's own time: "Hoc autem vaticinium temporibus nostris completum est in *Bello Rath*, Domnallo Breconepe Aidani,

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sine causa vastante provinciam Domnill nepotis Ainmirech: et à die illa usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.—*Vita Columbae*, Lib. III. c. 5. Trias Thau. p. 365.

K

mac oir fairi; dá érairig caṭa 'n a laim; cloidem co n-altaib déo, ocur co n-imdenum oir for a ṭaeb; ocur cen trealam laic lair olḁarin; folc or-buidi for a cind, ocur ḡnuir ḁaem cōrcupḁa lair.

Ḑa ḁeaḁainḡ cūcu ir in ḁail, ocur arberc in nūḡ cen a fiaḁuḡaḁ, co ferḁ in anfaḁ peḁṭair na ḁala, no in nīcfaḁ airim a m-baḁar na nūḡ ocur na caṭ-milid olcena.

Iar poḁṭain ḁo rom a n-imel na ḁala, ni po airir ḡo nainḡ co h-airim i pacaid ecoirc in nūḡ, ocur po fuid for a laim deir, eoir e ocur nūḡ Ulaḁ. Cid im ar fuidir ramlaid? ól cách. Nir h-erbaḁ firim anaḁ a n-inad eli, ol fēirium. Ocur o'r me fein ḁo nūḡne inad ḁam, dia m-beiṭ ann inad buid ferri olḁareo ir ann no airirrim. Tuir in nūḡ ime, ocur arberc, bo cóir ḁo a n-deirna. Iarraigir na fir pcela ḁo, ocur innirid doib pcela in beṭa ppeccairc; indarleo ni bui pa nim pcela naḁ m-bui aici; po ḡraḁaigret co mori h-e itir firu ocur mna, for febur a ecoirc ocur a irlabra. Airim mora lair; ni bui ir in oenac oen laech no ferḁaḁ a n-imluad a lathair caṭa, ar a med ocur ar a n-aible. Iarraigir ḁó can a cenel, ocur cia a plonnuḁ. Arberc rum nácha ploinnead ḁo neac ele, ocur ní innirpēd doib-pium can a cenel nách a plonnuḁ.

Tiaḡait na ploig ir in dun iar rin, ocur paḡabar eirium a oenar a muiḡ reachnon na tealcha forir a m-bui in t-oenach. A m-bui nann conur pacā oen duine cūice ir in tulaig, aicnid for a erpead co m-ba filid in tí ṭainic ann, ocur feraid failti firir, amail buid aicnid ḁo h-e; ocur fuidir in filid aici for taeb na telca,

^v *Knobs of ivory.*—Co n-altaib deo, i. e. literally, with knobs of teeth. Thenorthern nations were accustomed to ornament their swords with the teeth of the sea-horse.

^w *Besides these.*—Oloapin should be properly written oloap rin, i. e. *than that*.

Oloap is an ancient conjunction, now entirely obsolete, the modern ma being substituted in its place; but it is explained in Cormac's Glossary by the Latin *quam*, and in the printed Dictionaries, by the English *above, more than*.

border *was* upon him; two battle lances in his hand; a sword with knobs of ivory^v, and ornamented with gold, at his side; he had no other accoutrements of a hero besides these^w; he had golden hair on his head, and had a fair, ruddy countenance.

He advanced to them to the assembly, and the king ordered that he should not be saluted, until it should be known whether he would remain outside the meeting, or advance to where the king and all the warriors were seated.

When he had arrived at the border of the assembly, he stopped not till he came to the place where he saw the countenance of the king, and he sat at his right hand, between him and the king of Ulster. "Why hast thou sat thus?" said all. "I was not ordered to remain any where else," said he, "and because it was I myself that selected the place, if there had been a better place than this, it is there I would stay." The king smiled at this, and said, "He is right in all he has done." The men then asked him the news, and he told them all the news in the present world, for there was not, they thought, a story under heaven which he had not; and they loved him very much, both men and women, for the goodness of his countenance and his eloquence. He had very large weapons, so large and massive that there was not a hero at the assembly^x who could wield them in the field of battle. And they asked of what race he was, and what his surname was. He replied, that he was not accustomed to tell his name to any one, and that he would not tell them his tribe or surname.

The hosts then repaired into the palace, and left him alone outside, on the hill on which the meeting was held. When he had been here for some time, he perceived a man coming towards him to the hill, and he knew him by his dress to be a poet, and he bade him
welcome

^x *Assembly*.—Oenać, now always writ- bly of the people; but now it is applied
ten aonać, anciently signified any assem- to a cattle fair only.

τελῆα, ocur ιαρραιγιρ pcela do. Innorid rium dó na h-uile pcel ba laind lair, áct nama n po ploind a čenel dó. Cía tupa anora, ol in τ-oglač anaichnīd, ocur can do čenel, ar atgeonra ipat filid. Eicep ocur filid in nīg adum comnaicpī, ol pe, ocur do paigīd dúine in nīg do deačadur anora. Fearaid iapum pleochud mor ocur palcc anbail dóib, ocur ba pneacta cech pe pečt po pepad ann. Cuipid rium din a pčiač itir in éicep ocur in pleochud, ocur lecid a apmu ocur a éiduid cača pčirīn pčir in pneachta. Cīd rin? ol in filid. Atber pčit, ol pe, dia m-beač airnītiu bud mo oldap po agum po gebtha-ra i ar th' égrī, ocur o na fil, ip am cuibidur pčī pleochud inar in ti oca m-biač ecip. Ba buideč in filid de rin, ocur arperp pčir, diamad miač lat-īa tiačtain lim-ra a nočt do'm tiğ, po gebainn biač ocur pčr aīdčī duit. Maič lim, ol pe. Tiağait do čīg in ecip ocur po gebit a n-daitīn bíd ocur leanna and.

Ip and rin tainic tečtaire in nīg ar cenn in ecip. Arperp rum na pağad áct min bud toil d'on óglač anaichnīd bui malli pčir dul ann, arperp pčīn, ba coip dul ann, ar i pe rīud in tpeap inad ip móo i pağbait filid achuīngīd .i. in oenach, ocur for banair, ocur for pleid; ocur n čicpa dí-m-ra ploiğ bpetan in oen maigin, ocur a n-dul uait-rīu cen nī d' pağbail uaidib ar mo pon-ra. Tiağait do'n dún, ocur řuídīğčter iat ann, .i. in filid i pīadnairī in nīg, ocur eipum i maigin eli. Do berap biač doib, ocur točaitīd a m-biač

co

^y *I perceive*.—Ar atgeonra ipat filid would not be now understood in any part of Ireland; the modern form of the sentence is, oip aīnīğīm-pe ġup filid ču.

^z *Would not go*.—Rağao, or more correctly Rağao, is the ancient Subjunctive mood of tčíğīm, or tčídīm, I go; and though this form is not given in any of the

printed Irish Grammars, it is still commonly in use in the south of Ireland. Račpač is the form given in the printed Grammars.

^a *Unless it were*.—Min bud would be written mun bač in the modern Irish; it means *nisi esset*.

^b Anaichnīd,—i. e. *unknown*, is written

welcome as if he were known to him. The poet sat down with him on the side of the hill, and asked him the news. The other told all the news he was desirous to hear, excepting only that he did not tell him the name of his tribe. "Who art thou thyself, now," said the unknown youth, "and what is thy race, for I perceive^y that thou art a poet." "The Eges [i. e. *sage*] and poet of the king do I happen to be," said he, "and to the king's palace am I now repairing." A heavy shower then fell, consisting of intermingled rain and snow, and he put his shield between the poet and the shower, and left his own arms and battle dress exposed to the snow. "What is this for?" said the poet. "I say unto thee," replied he, "that if I could show thee a greater token of veneration than this, thou shouldst receive it for thy learning, but as I cannot, I can only say, that I am more fit to bear rain than one who has learning." The poet was thankful for this, and said to him, "If thou wouldst think proper to come with me this night to my house, I shall procure food and a night's entertainment for thee." "I think well of it," replied the other. They repaired to the poet's house, and got a sufficiency of meat and drink there.

Then it was that the king's messenger came for the poet, but the poet said that he would not go^z unless it were^a the wish of the unknown^b youth that he should go; and the latter replied, that it was meet to go to the assembly, "for," said he, "there are three places at which a poet obtains the greatest request, namely, at a meeting, at a wedding, and at a banquet; and I shall not be the cause that the host of Britain should be assembled together in one place, and go away from thee without thy getting anything from them." They repaired to the palace, and they were seated there, the poet in the presence of the king, and the other elsewhere. Food was distributed to them, and they

according to the modern mode of ortho- a negative particle, which is equivalent graphy $\alpha\kappa\alpha\iota\epsilon\nu\theta\acute{o}$; it is compounded of $\alpha\kappa$, to the English *un*, and $\epsilon\nu\theta\acute{o}$, known.

co m-ba paitéach iat. Arperet in filid ppiurum ríā n-dul ír in dún, dia tucta cnáim rmeapa for méir ina ríadnairí, cen a blaðad co bráth, ar atá a teglaic in ríog oglach diana dligeaó ceó cnáim im a téit rmir, ocur dia m-brírtet dapa aindeoin-ríum h-e, ír eicen a cómprom de derg or do tabairt do-rum ind, no compac for galairb oen-rí, ocur per comlaind ced eiríum. Maith rín, ol re, co d-tarad rom do gen-ra mo dail recha. Ní ro an rum dín co taradad cnáim for méir do, ocur do berí láim for ceó cind de, ocur bríurí itir a dí méir hé, ocur toimlid a rmir ocur a feoil ar a aitéil. At cíaó cach rín, ocur ba h-ingnaó leo. Innírtet d'on laech úcuó, diai ba dligeó an rmir, a ní rín. Atpaig reir ruar co feirg moir, ocur co m-brut míled da dígail forr in tí ro mill a gerr, ocur ro éomail a dligeaó. Ot conairc ríum rín do ra la ercúr do'n énaim dó, co m-buí trí n-a ceann ríar ar d-treagaó a incinne im edan a éloiginn. Atpaigret muinntir in ríog ocur a teglaic dia aiplec-rum 'n a dígail rín. Teit ríum fúitib amail teit rég ra mindtu, ocur do gni aiplech forairb, co m-ba lia a maírb oldait a m-bí. Ocur ro éicéret in d'rong ro pa beo díb. Tíe ríum do ríurí, ocur ríurí for gualaind in ríled cedna, ocur ro gab omun moir in ríog ocur in rígan ríeme, ot connadair a gal curad, ocur a luinde laic, ocur a brut míled ar n-érí. Arperet-rum ríu nar ba h-eail, díob h-e áct míne éiced in teglaic ír in teach do ríurí. Ro raíó in ríog na tícraíur. Ro bean rum a éatbarr n-óir dia éind anníur, ocur ba caem a gnuir ocur a delb, iar n-érí a ríurí ríu feirg in catáigche.

At

^c *Was brought.*—Tapad is an ancient form of the modern tugad, i. e. *was given*, the past tense Indic. mood of tugaim or tabaim. It often occurs in ancient MSS., but is not understood at present in any

part of Ireland.

^d *He flung.*—Ercúr is now always written upcúr; it signifies a cast, throw, or shot.

^e *He came again.*—Do ríurí is gene-

they took of the food till they were satisfied. Before entering the palace the poet had told him [the unknown youth] if a bone should be brought on a dish in his presence, not to attempt breaking it, for there was a youth in the king's household to whom every marrow-bone was due, and that if one should be broken against his will, its weight in red gold should be given him, or battle in single combat, and that he was the fighter of a hundred. "That is good," said the other, "when this will be given I shall do my duty." He stopped not till a bone was brought^e on a dish to him, and he put a hand on each end of it, and broke it between his two fingers, and afterwards ate its marrow and flesh. All beheld this and wondered at it. The hero to whom the marrow was due was told of this occurrence, and he rose up in great anger, and his heroic fury was stirred up to be revenged of the person who had violated his privilege, and ate what to him was due. When the other had perceived this he flung^d the bone at him, and it passed through his forehead and pierced his brain, even to the centre of his head. The king's people and his household rose up to slay him in revenge for it; but he attacked them, as attacks the hawk a flock of small birds, and made a great slaughter of them, so that their dead were more numerous than their living, and the living among them fled. He came again^e, and sat at the same poet's shoulder, and the king and queen were seized with awe of him, when they had seen his warlike feats, and his heroic rage and champion fury roused. But he told them that they had no cause to fear him unless the household should again return into the house. The king said that they should not return. He then took his golden helmet off his head, and fair were his visage and countenance, after his blood had been excited by the fury of the battle.

The

rally written and pronounced *apír* in the modern Irish, but in some parts of Munster it is pronounced *α píρτ*. It is probable that the ancients pronounced it *oo píóιι*.

Ατ ci ben ριζ βρεταν γλας ocur lam in oγλάιγ, ocur bui 'γ a
 peitem co παδα, αρ ba mac̃nugaδ mor le in painne óρδα ατ con-
 nairc pá meór in miled, αρ ni tainic for talmain painne a mac-
 ramla, na cloc̃ ba ferr̃ olδar in cloc̃ do pala ann. Ocur po
 iappact̃ in ριζan pcela in painne do'n laech anaióm̃. Ατβετ
 rum ferr̃ in ριζain, ιρ agum atair ferr̃in do pala in painne .i. ag mac
 Obéid ag ριζ * * * * . Conad ann arpep̃ ri.

Canar tάνγαιρ a laich loir,
 ce tuc duit in painne oir,
 no ca tír ar a tarza?
 mo chin cach pa comar̃da.

'Dom atair fein do bi rin,
 ag mac Obéid ingantair;
 ιρ amlaid ferr̃ith painde in ferr̃,
 ag laec̃ a comlann oenfir̃.

Α derim-ri ριut-ρα de,
 ιρ derb lem 'r ιρ airite,
 pceith mo cpaide co bráth m-bán,
 agud dechraim a macan. Can.

Ocur po páγαιb in painne agum-ρα in tan ατ bat̃ ferr̃in. Oτ
 cuala umorpo in ριζan rin, ρο buail a bara, ocur po tuc̃airc a h-uct̃,
 ocur po pcpib a h-agaid, ocur do pad a callad̃ ριγnaide forr̃ in
 teim̃d i p̃iaδnairi c̃aich, ocur do pad a paíδ̃ guil ep̃ti ιar rin. Cid
 rin a ριζan? ol cách. Nīn. ol ri, mac po n-ucur do'n ριζ, ocur do
 decaid uaim atá p̃ic̃it m-bliadain ann anora, do p̃oglaim γairced̃
 p̃eaçnón in domain, ocur ιρ aici po bui in painne p̃il im laim in
 ócláιγ ucud. Oáιγ do biup̃ra aic̃ne fair, αρ ιρ ocum fein po buí i
 torac̃, co puc in mac lair h-é in tan po im̃t̃ιγ uaim.

Ocur

^f *Obeid*.—This is evidently a fictitious character, and introduced as such by the writer.

^g *Callad*,—callad̃.—This word is now obsolete in the modern Irish language, but it is preserved in the Erse, and is explain-

The wife of the king of Britain saw the palm and hand of the youth, and viewed them for a long time, and she much admired the golden ring which she saw on his hand, for there came not on earth such a ring, or a stone better than the stone it contained. And the queen asked the unknown hero the history of the ring. The hero answered the queen: "This ring belonged to my own father, the son of Obeid^f, king * * * * ." And she said:

Queen.—"Whence hast thou come, O great hero!

Who has given thee the golden ring?

Or what is the country from which thou hast come?

My love is upon every one who bears thy mark."

Hero. — "My own father had this *ring*,

The son of the wonderful Obeid;

And *the source* whence the champion's ring was obtained

Was from a hero in single combat,"

Queen.—"I say unto thee of it,

It is certain, it is positive,

My heart is wearied for ever,

From viewing thee, O youth."

"And he left me the ring after his death," *said the hero*. When the queen heard this she wrung her hands, and struck her breast, and tore her face, and cast her royal "callad^g" into the fire in the presence of all, and she then screamed aloud. "What means this, O queen?" said all. "It is plain," said she, "a son whom I brought forth^h for the king, and who went away from me twenty years ago, to learn feats of arms throughout the world, had the ring which is on the hand [finger] of yonder youth, for I recognize it, as it was I myself that had it first, until the son took it with him, when he went away from me."

And

ed by Shaw as signifying a *cap*, a *wig*, &c.

It is not unlike the Irish *caille*, a cowl, (*cucullus*), or the English *cowl*.

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^h *Brought forth.*—*Mac po n-ucur do'n pīg* would be written in the modern Irish *mac do puḡar do'n pīg*.

L

Ocup po gab for lam-comairt moir ar a aile rin, cuma deirb leo co n-eibelað, mine pagbað fuprac̃t fo cedoir. Teit rium iarum i comfocur do'n rigan, ocur atberc ppa, dia n-derinñta rún forim-ra, a rigan, ol re, po inderaino pcela do mic duit. Ro gell ri co n-a luga, co n-dingneao. Mui do mac, ol re, a rigan, ocur ip me deac̃aid uait do foglaim gairced timcell in beata. Ni po creid ri rin, gu na déch a rlinnen deap. Cio rin, a rigan, ol re. Nín, ol ri, in tan po im̃t̃ig mo mac uaim, do raður gráinne óir fo bair a rlindein deir, do ren uaire ocur do comair̃ta fair. Mara tupa mo mac, fo gebra rin iñda. Féaid iarum, ocur puair an comair̃da amail po rað, ocur po buail a bara do riðiri, tri a mac eolchaire do t̃ẽc̃t ocur arperc, ip tpuag in gnim po b'ail duib do denam a rig .i. ar n-óen mac a n-dír do marbað cen cinaid dot muinntir, ocur po airneid amail for puair an comair̃da remraide fair. Ni po creid in rig cup bað h-e a mac no beith and. Cio na creide a n-abair in rigan, a rig b̃petan? ol Congal. Atberra p̃p̃t a aðbor, ol in rig. Baður̃a p̃echtur ocur dail moir imum ip in dun ra iar n-im̃t̃ẽc̃t mo mic uaim, conur paca buidin moir cugam: ced laẽc̃ a lin; oen óglach pempu ocur folc puao fair; ip é ba toir̃ẽc̃ doib. Iarraigter̃ pcela dib, arperc in t-oglãc̃ puao ucud gur ba mac dam-ra h-e, ocur gur ba cugam t̃ainic. Iarrac̃t cách dim-ra in ba p̃ir rin, ocur ni tarður nach p̃p̃egra forpo, ac̃t po paemur a beir̃ 'na mac dam, ar na t̃ir̃ta p̃rim flaitiur o anraðuib b̃petan. Ocup iarraigim a ainn de.

Atberc

ⁱ *I will tell thee.*—Ro inderaino would be written in the modern Irish *do inneórann*. It is the subjunctive form of the verb *innipim*, I tell, or relate.

^j *As an amulet.*—Sean uaire, which literally means, the *luck of an hour*, is explained by P. Connell, in his MS. Dictionary, “transitory or temporal bless-

ing, prosperity, success, or happiness;” but it appears from the application of the term in the text, and from other examples of its use, to be found in the best Irish MSS., that it also means an amulet, or anything which was believed to insure luck or success, or bring about a lucky hour.

^k *If thou be.*—Mara is used in the best

And she proceeded after this to wring her hands so violently, that they thought she would die, unless she should get immediate relief. He [the unknown youth] afterwards went over near the queen, and said to her, "If thou wilt keep my secret, O queen, I will tell theeⁱ news of thy son." She promised on her oath that she would keep the secret. "I am thy son," said he, "O queen! and it is I that went away from thee to learn feats of arms around the world." She believed him not, until she looked at his right shoulder. "What is that for, O queen?" said he. "It is not difficult," said she. "When my son went away from me, I put a grain of gold under the top of his right shoulder as an amulet^j and a mark upon him. If thou be^k my son, I will find this in thee." She then looked, and found the mark as she had said; and she wrung her hands again, for the return of her lamented son, and she said, "Pitiful is the deed thou hast desired to do, O king, namely, to have the only son of us both killed without any crime by thy people," and she told how she had found the mark above mentioned upon him. The king did not believe that it was his son who was present. "Why dost thou not believe all that the queen says, O king of Britain?" said Congal. "I will tell thee the reason," replied the king. "After the departure of my son from me, I was on one occasion in this palace with a large assembly about me, and I saw a large troop approaching me: one hundred heroes was their number, and one youth was before them with red hair; he was their chieftain. They were asked the news, and the red-haired youth said that he was a son of mine, and that it was to me he came. All asked me if this were true, but I made them no answer, but agreed that he was my son, in order that the warriors of Britain might not oppose my reign. And I asked him his name. He replied that his name was Conan (for that was the name

and most ancient Irish MSS., for the modern *má'p*, which is compounded of *má*, *if*, and the assertive verb *ip*, and signifies literally, *si esses* or *si esset*.

Ατβερετ ρυμ ζυρ βα Conán α αιnm; uair βα Conan αιnm in ced mic bui ocum-ρα, ocur po παιδιυρα ρριρ, cuairt δρεταν do εαβαιρετ, ocur τεετ α cind bliadna dom' ραιζιo. Iar nabarach duin din ιρ in dail cedna, at ciam buidin moir ele cugainn; ced laec α lin ρein, oγlac ρempu, ocur folc ρind ρair. Iarραιζιτ in ριρ ρcela de, atβερετ ρυμ in cedna, ζυρ βα mac dam-ρα h-e, ocur βα Conan α αιnm. Ocur arπερετρα ρριρ, cuairt δρεταν do cup, map in cedna. Ιρ in τρερ laa umoppo at ciam buidin n-dímoir aile cugaind, móo oloap cac buiden oile; τρι ced laec α lin. Oγlac cputach ρempu, ailli do laecáib in domain; folc dond ρair. Tice cugaind iar ρin, ocur arπερετ cumad mac dam-ρα, ocur cumad Conan α cōmainm. Arπερετρα in cedna ρριρ; ocur ιρ aipe ρin, α Congail, ol in ριζ, nac cpeidim-ρι cumad h-e in laec ucud mo mac, ap in τριυρ ρin do ρád zó im aγaid. Ιρ ead ιρ cōir ann, ol Congal, dia τираτ in τριαρ ρin do'n dun, compac doib ocur do'n laec ucut ap galuib oen-ριρ, ocur cipe dib τί αρρ, α beic 'n-a mac aγut-ρα. Ιρ cead lim, ol in ριζ.

Αναιτ and in adaid ρin, ocur epγιρ Conan Rod co moch iar na báirach, ap ιρ e βα mac dilep do'n ριζ, ocur τειτ do deépin in τ-ρποτα, boi i compocur do'n dun, ocur bui aγ ρaircπin ροι nelluib aeoir, ocur arπερετ at cim nél pola op cind Conain Ruaid, ocur nel pola op cind Conain Pind, ocur nιρ ρil op cind Conain Duind; ocur α dee nime, ol ρe, cped beipuy Conan Donn αρρ cen τuιτim lim-ρα? ap ιρ lim tuiτιτ in δι Chonan aile. Conad ann arπερετ:

Ατ ciu τριαρ miled 'ρα μαζ,
co n-eirped n-álaind n-ingnad,

ρil

¹ *The men.*—In ριρ, now always written na ριρ. It is curious that in very ancient and correct MSS., in, which is the

singular form of the article, is found joined to nouns in the plural number.

^m *Greater than.*—Moo oloap, would be

name of the first son I had), and I then told him to make a circuit of Britain, and to come to me at the end of a year. On the next day, as we were at the same assembly, we saw another large troop approaching us; their number was one hundred, and there was a youth before them having fair hair. The men^l asked the news of him, and he replied that he was my son, and that his name was Conan. And I told him in like manner to make the circuit of Britain. On the third day we saw a very large troop, greater than either of the preceding^m; three hundred heroes their number. There was a fair-formed youth before them, the fairest of the heroes of the world, with brown hair. He came on to us, and said that he was a son of mine, and that his name was Conan. I told him the same; and it is for this reason, O Congal," said the king, "that I do not believe that yon hero is my son, for the other three had told me a falsehood to my face." "The most proper thing to be done," said Congal, "would be, should the other three come to the palace, to get them and this hero to fight in single combat, and whichever of them should come off victorious to adopt him as thy son." "I am willing to do so," said the king.

They remained so for that night, and early in the morning Conan Rod,—who was the king's real son,—rose and went out to view the stream which was near the palace, and he viewed the clouds on the sky, and said, "I see a cloud of blood over Conan the Red, and a cloud of blood over Conan the Fair, but none over Conan the Brown-haired, and O Gods of heaven, said he, what will save Conan the Brown-haired from falling by me? For the other two Conans shall fall by me;" and he said:

"I see three heroes in the plain,
With suits beautiful, wonderful,

There

written, in the modern Irish, *mo mÁ*. In though it is stated by the modern Gram-
ancient MSS. long vowels, especially those marians that this is contrary to the genius
of the broad class, are often doubled, of the Irish language.

ḡ:l uairtib, ḡri h-uair ḡerḡi,
nel na ḡola ḡor-ḡerḡi.

Nel ḡola or cind Conain Ruaid,
ir do ḡén a ḡimbuaid;
in cedna or cind Conain ḡind
in eḡuid alaind imḡind.

Nir ḡab claidem, nir ḡab ḡciaḡ,
nir ḡab eirḡed ḡraeta ḡriaḡ,
nir ḡab ḡairced ir ḡnim ḡlann,
laec ná ḡreigeraind comlonn.

Ni uil or cind Conain Duind
nel na ḡola ḡor ḡegaim,
ḡerḡrat-ra mo lainn i n-ḡiu,
ḡori na Conanaib at ciu. At ciu.

At ci iar rin buidín moir cúici ir in ḡrocat, bui tarḡ in ḡruḡ,
ocur at ci oen laech ruad moir ḡempu, ocur aicḡir h-é. Ocur
arḡerḡ ḡriḡ, cia lán buḡ ḡerḡ lat aḡud do ní no ḡallad ḡorḡ in
ḡrochat ra? Arḡerḡ ḡum, ba h-e a lan oir ocur arḡait. ḡriḡ,
ol ḡe, mḡad mac-ra do'n ḡiḡ, acht mac cerḡai, no ḡir ḡo ḡní nach
aicḡi éicḡi di óri, no di arḡad, ocur ḡo ḡebara báḡ ind. ḡerait
comlann iarum, ocur marḡḡar Conan Ruad ann. Arḡerḡ mac
in ḡiḡ, .i. Conan Rod, ḡri muinnḡir in ḡir ḡor marḡ, dia n-innirḡed
neac uair ḡam, in ḡir in aicḡe do ḡadur ḡorḡ in laech, ḡo aicḡ-
ḡind ḡib. ḡriḡ, ol ḡiat, ni ḡarḡ neac ḡor biḡ aicḡe báḡa ḡerḡ iná
in aicḡe do ḡadair ḡor ár ḡigerna, ar ba mac cerḡai a ḡuaircerḡ
ḡreḡan h-e, ocur ḡainic ḡria boḡḡad n-aicenta, co n-ebairḡ co
m-bad mac do'n ḡiḡ h-e, o ḡo cúalai a beir cen mac oca.

ḡic

ⁿ *Over the bridge.*—ḡrocat is now ge-
nerally written ḡroicead, and the word is
usually applied to a stone bridge. It is un-
questionably a primitive Irish word, and is

given as such in Cormac's Glossary. It was
probably applied by the ancient Irish to a
wooden bridge, as we have no evidence that
they built any bridges with stone arches;

There is over them, for an angry hour,
 A cloud of deep red blood.
 A cloud of blood over Conan the Red,
 Which to him forebodes defeat;
 The same over Conan the Fair
 Of the beautiful battle dress.
 There has not taken sword, there has not taken shield,
 There has not taken battle dress to defeat a chief,
 There has not followed chivalry and valorous deeds,
 A hero whose challenge I would not accept.
 There is not over Conan the Brown-haired
 A cloud of blood that I can see:
 I shall redden my blades to-day
 Upon the Conans whom I see."

After this he beheld a large troop coming towards him over the bridgeⁿ which was across the stream, and he saw one large red-haired hero before them, whom he recognized. And [*Conan Rod*] said to him, "Of what wouldst thou wish to have this bridge full?" The other replied, "of gold and silver." "It is true," said the other, "that thou art not a son of the king, but the son of some artisan who constructs something of gold or silver; and thou shalt die here." They engaged in single combat, and Conan the Red was slain. And the king's son, Conan Rod, said to the people of the man whom he had slain: "If any of you will tell whether I have judged truly of the hero, I will spare you." "Truly," said they, "no one ever judged another better than thou hast judged our lord; for he was the son of an artisan from North Britain, and hearing that the king had no son, he came, through pride of mind, and said that he was the king's son."

The

but they built wooden bridges at a very early period. See Duaid Mac Firbis's Pedigrees of the ancient Irish families, [MS. in the Library of the R. I. A.] p. 508, where he mentions the erection of Droichead na Feirsi, and Droichead Mona Daimh.

Τις ιαρom in δαρα περ διb ζυρ in δροχατ, ocur po ιαρραιζ
pium de in cedna. Αρπερτ ρum ζυρ ba h-e a lan de buaib, ocur
ζροισib, ocur ταιντιb. Πίρ, ol ρe, νιδατ mac-ρα do'n ριζ ιτιρ, ατ
mac bpuζαδ, ocur ριρ ετοαιδ ocur conaich. Scuεαιδ εuici ιarum
ocur ben a εεann de; ocur ιαρραιζιρ δια muinnτιρ, in ba ρίρ in
αιcne. Πίρ ol ιατ.

Ατ cιατ umoppo in τρερ m-buidin εucαι; oen laeε μορ ι τοραε
na buidne ρin, co τρι εεδ laeε ina παρραδ. Τειτ Conan ina
εoinne πορρ in δροεατ cedna, ocur ιαρραιζιρ de, cια λάν ba deach
λαιρ αιci do ní no εallad πορρ in δροchaτ cedna. Αρπερτ ρum
ζυρ ba h-e a lan do laeεaib, ocur cupadaib, ρa oen ζnim, ocur
oen ζαιρced ρριρ ρein. Πίρ ρin, ol Conan, ατ mac ριζ-ρα, ocur
νιδατ mac do ριζ δρεταν. Πίρ, ol ρeirium, νιδam mac-ρα do ριζ
δρεταν, ατ am mac do ριζ Lochland: ocur m'αταρ po μαρβτα
ι ρill, la bpaταρ do buδein, τρια εangnaετ, ocur po inδappuρταρ
μιρi ιαρ μαρβαδ m'αταρ. Ocur οτ cualai ριζ δρεταν cen mac
oca, ταναζ ρορ a amup δ'ραζbaib εuζanta ρλοιζ ocur ροεραide
lim, do διζail m' αταρ. Ocur ιρ e ρin ιρ ριρ ann, ocur ni εoinpéc
ρριτ-ρα imon ρλατιup naε duταιζ dam. Do ζmιατ a n-oir ρίδ
ocur cópu and ρin, ocur τεcαιτ ιρ in dun ζo h-aiρm a m-bui ριζ
δρεταν ocur Congal, ocur inuιριτ a ρcela ann leth ρορ leit. Ba
maie la cách uile in ρcél ρin; ocur αρπερτ din in ριζ, do beppa
tuilled deρbta πορρ in mac ρa. Cια deρbaδ? ap Congal Claen.
Nin. ol ρe; dún ρil aζum-ρα a n-imel δρεταν, .i. Dún da lacha a
ainm

° *Same valour and prowess with myself.*—
This was the true test of royal descent.
O'Dea, chief of Kinel-Fearmaic, in Tho-
mond, was wont to say that he would ra-
ther have the full of a castle of men of the
family of O'Hiomhair, now Ivers, than a
castle full of gold. Questions of this kind

are very frequently put in old Irish legends
to different persons, to test their disposi-
tions, of which see remarkable instances
in the Life of St. Caimin of Inis Cealtra,
Colgan Acta SS. ad Mart. 25, p. 746.

° *King of Lochlann.*—The ancient Irish
writers always called Denmark and Nor-

The second man came on to the bridge, and he asked him the same: he said he would rather have the bridge full of cows, horses, and flocks, *than of anything else*. "True," observed the other, "thou art not the son of the king, but the son of a brughaidh [farmer], or of a man of riches and wealth." He then sprang upon him, and cut off his head, and asked his people if he had judged truly. "Truly," they replied.

They soon saw a third troop coming towards them: there was one great hero in the front of this troop, having three hundred along with him. Conan went to meet him at the same bridge, and asked, "of what wouldst thou wish this bridge full?" He answered, "*I would wish it* full of heroes and champions of the same valour and prowess with myself." "True," observed Conan, "thou art the son of a king, but not of the king of Britain." "True," said the other, "I am not a son of the king of Britain, but I am a son of the king of Lochlann^p: and my father having been treacherously killed by his own brother, they banished me immediately after killing my father; and having heard that the king of Britain had no son, I came to him to solicit aid in hosts and forces from him, to take revenge for my father. This is the truth, and I will not contend with thee about a kingdom which is not due to me." Both then made peace and a treaty with each other, and they repaired to the palace where the king of Britain and Congal were, and there told their stories on both sides. All were pleased at this news; but the king said, "I will impose more proof on this son." "What proof?" asked Congal Claen. "It is not difficult," said he: "I have a fort on the borders of Britain called
the

way by this name. Duald Mac Firbis, the last of the hereditary antiquaries of Lecan, says, that the ancient Irish writers call the inhabitants of Dania by the name Dub-Lochlannaiġ, i. e. Black Lochlanns, and the

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inhabitants of Norwegia, by Fionn-Lochlannaiġ, i. e. white or fair Lochlanns. See *Mac Firbis's Pedigrees* (Marquis of Drogheda's copy), p. 364; also O'Flaherty's *Ogygia*, part iii. c. 56, and O'Brien's *Irish*

M

ann; α τά διν cloč ampa ip in dun rin, ocur ni gluaireann ppi
 bpeig, ocur ni fédann pep pingaile α τογλαραάτ nách α τογβαίλ;
 ocur α τατ δα each oen δατά ocum-ρα ip in dun cedna, ocur ni
 πιτάιτ φα neac fo gni goi co bpiáth; ocur τιαδρα γυρ in dun rin
 δια δερβαδ φορτ-ρα in ppi atberi ppiim. Oo gniτher pamlaio
 uile: τόγβαίδ Conán in cloch, ocur πιτάιδ na h-eócu φοι; ut διγιτ
 in πιγ:

Cloch α ταιν-Όύν δα λαά,
 ip ppi α comτpom δ'όρ δατά,
 ni gluairenn le bpeig cen bpaθh,
 ip ní gluairend pingalach.

M' eich-pi peim ip pepπoi α n-γnai,
 co bpač ni gluaipit le γai,
 gluaipit le pípinde pinδ,
 ip luač áγarτα α n-érim.

Δια ppi in bud tu mo mac,
 α éuigio calma comnapτ,
 pačad i n-diu amac go moch,
 γυρ in dun α fuil mo cloch.

Cloch.

Timolaid Congal iar rin ploig Saxan ocur α πιγ, .i. Γαρθ, mac
 Rogarbh, ocur ploig na Fpaingce ocur α πιγ, .i. Δαιρβρε, mac
 Dornmhair, ocur ploig bpetan φα Conan Rod, mac Eachach
 Aingcip, ocur ppiu Alban φα ceitpe macaib Eachach buide, .i.
 Aed

Dictionary in *voce* LOCHLANNACH, where the
 name *Lochlann* is explained *land of lakes*.

° *The Fort of the Two Lakes*.—Όύν δα
 lacha. The editor has not been able to
 find any name like this, or synonymous
 with it, in any part of Wales. Whether
 it is a mere fictitious name invented by
 the writer, or a real name then existing,

it is not easy now to determine.

^p *A noble stone*.—This stone was some-
 what similar to the Lia Fail and other ma-
 gical stones of the Irish Kings.

^q *Garbh, the son of Rogarbh*,—i. e. Rough,
 the son of Very Rough; he is evidently a
 fictitious personage.

^r *Dairbhre, the son of Dornmhair*.—Must

the Fort of the two Lakes^o. In this fort is a noble stone^p, which does not move at falsehood, and a murderer cannot move or raise it; and I have in the same fort two steeds of one colour, which would never run under one who tells a falsehood. Do thou come to this fort to prove on thee whether what thou tellest me be true." This was accordingly done: Conan raised the stone, and the steeds ran under him. And the king said:

"A stone which is at Dun-da-lacha
Is worth its weight of bright gold,
It moves not at falsehood without betraying it,
And a murderer cannot move it.
My steeds, too, of beautiful appearance,
Never will move at falsehood,
But they move with fair truth,
Their motion is quick and agile.
To prove whether thou art my son,
O brave puissant champion!
I will go forth early this day
To the fort in which my stone is.

A stone," &c.

After this Congal assembled the forces of Saxonland with their king Garbh, the son of Rogarbh^a, and the forces of France, with their king Dairbhre, the son of Dornmhar^r, and the forces of Britain under Conan Rod^s, and the men of Alba under the four sons of Eochaidh

be also considered as a fictitious personage, as there was no king of France of this name, or of any name of which it could be a translation, at this period. Dagobert, son of Clotaire II., was king of France in the year 638, when the Battle of Magh Rath was fought.

^s *Conan Rod*.—Conan appears to have been very common among the ancient Britons, as the proper name of a man, but no prince Conan is recorded as having lived exactly at this period, and we must therefore conclude, that this Conan was an ideal personage.

Αὐτὸς ἐν ἐρρίθῳ ὑαίνῃ, ὀκύρ Κογγάλ μὲνθ, ὀκύρ Σuibne, ὀκύρ Δομ-
 νάλλ ὀρεὰς, ἃ ρίννρερ. Δὸ βερε λαίρ υἱε ἐν λῖν ρλόγ ρῖν, κο
 ταρῶρατ κατ δὸ Δομνάλλ κο ρεραῖβ Ἐρενν ἰμε, ρορ Μυῖζ Ραθ,
 κο ταρᾶδ ἄρι κερν ἐτυρρῦ, ὀκύρ κο τορχαίρ Κογγάλ Κλαεν ἀνν.
 Ἀρ ἰτε ρῖν τρῖ buada ἐν καθᾶ, .i. μαῖθμ ρῖα η-Δομνάλλ ἰνα
 ρῖρῖννε ρορ Κογγάλ ἰνα γοῖ, ὀκύρ Σuibne δὸ δὺλ ρῖρ γεαλταέτ ἀρ ἃ
 μέδ δὸ λαῖθῖβ δὸ λεραῖζ, ὀκύρ ἐν ρερ δὲ ρεραῖβ Ἀλβαν δὸ δὺλ δῖα
 ἐῖρ ρερῖν κεν λυῖζ, κεν βαῖρε, ὀκύρ λαέκ αἰλε ἰ leanmair de.

Ro marb dín Cellach, mac Maicaba, Conan Rod, .i. mac ρῖζ
 ὀρεταν ρορ γαλαῖβ οἰν-ρῖρ, ὀκύρ ρο μαρβέτα δῖν ἢα ρῖζῦ ὀκύρ ἢα
 τοῖρῖζ ὀλῆεανα τρῖ νερε κομλαῖνθ, ὀκύρ τρῖα ρῖρῖνθῖ ρλατά ἐν ρῖζ,
 .i. Δομνάλλ, μῖκ Αὐδα, μῖκ Αἰνμῖρεχ; ὀκύρ τρῖα νερε ἐν κατ-
 μῖλεδ ἀμρα, .i. Κελλάκ, μακ Μαῖκᾶβα, .i. μακ ἡραθηαρ Δομνάλλ:
 ἀρ ἢ ρο μαρβαδ λαέκ ἢα κατ-μῖλεδ δὸ κλανναῖβ Νεῖλλ ἢ ἐν καθ
 nach δῖγελᾶδ Κελλάκ τρῖα νερε κομλαῖνθ ὀκύρ ἰμβυαῖλετῖ. Κο ἢά
 τερῖα δ' Ὑλλταῖβ ἀρρ ἄέτ ρε κέδ λαέκ ἢαμά, ρο ἔλαδαρ ἀρ ἐν
 ἀρμυῖζ ρα ρερδομῦν, μακ ἰμομαῖν, .i. λαέκ ἀμρα δ' Ὑλλταῖβ ἐν
 τῖ ρερδομῦν. ἢ ἢερῖα δῖν δ' ἀλλμαρᾶκαῖβ ἀρρ ἄέτ Δὺβδῖαδ
 ὀρῖν, δὸ δεάκαδ ρῖρ ρολυαμαῖν ἀρ ἐν κατ, ὀκύρ ἢ ρο αἰρῖρ κο
 h-Alban,

^c *Three Buadha*.—These three remark-
 able occurrences, which took place at the
 Battle of Magh Rath, are also mentioned
 in an ancient MS. in the Stowe Library, of
 which Dr. O'Connor gives a full description
 in the Stowe Catalogue, and which was pub-
 lished by Mr. Petrie, in his *History and*
Antiquities of Tara Hill, p. 16, *et sequent*.
 But Dr. O'Connor has entirely mistaken the
 meaning of the passage, as I shall prove
 in the notes to the Battle of Magh Rath.

^u *The going mad of Suibhne*.—A distinct

story was written on the madness of this
 Suibhne, giving an account of his eccen-
 tricities and misfortunes, from the period
 at which he fled, panic-stricken, from the
 Battle of Magh Rath, till he was killed by
 a clown at Tigh Moling, now St. Mullins,
 in the county of Carlow. A copy of this
 story, which is entitled *Buile Shuibhne*,
 i. e. Suibhne's Madness, is preserved, post-
 fixed to the Battle of Magh Rath, in No.
 60 of the collection of Messrs. Hodges and
 Smith, Dublin. It is a very wild and ro-

Eochaidh Buidhe, namely, Aedh of the Green Dress, Congal Menn, Suibhne, and their senior [i. e. *eldest brother*] Domhnall Brec. And he brought all these forces with him, and gave battle to Domhnall and the men of Erin around him, on Magh Rath, where there was a slaughter of heads between them, and where Congal Claen was slain. These were the three “Buadha” [i. e. *remarkable events*], which took place at the battle, viz., 1. The victory gained by Domhnall in his truth over Congal in his falsehood. 2. The going mad of Suibhne, in consequence of the number of poems written upon him^u; and, 3. The return home of a man of the men of Alba to his own country, without a boat or barque, with another hero clinging to him.

Cellach, the son of Maelcobha, slew Conan Rod, the son of the king of Britain, in single combat, and all the other kings and chieftains [*who had assisted Congal*] were slain by dint of fighting, and through the truth of the prince, Domhnall, the son of Aedh, son of Ainmire, and through the puissance of the illustrious warrior, Cellach^v, the son of Maelcobha, that is, the son of *king* Domhnall's brother: for there was not a hero or champion of the race of Niall slain in the battle, whose death was not revenged by Cellach by dint of battle and fighting. So that there escaped not of the Ultonians from the battle but six hundred heroes only, who fled from the field of slaughter under the conduct of Ferdoman^w, the son of Imoman, a renowned hero of the Ultonians. There escaped not *one* of the foreigners save Dubhdiadh, the Druid, who fled panic-stricken from the battle, and

mantic story, but is valuable, as preserving the ancient names of many remarkable places in Ireland, and as throwing curious light upon ancient superstitions and customs.

^v *Cellach*. — This Cellach afterwards reigned conjointly with his brother Conall

for twelve years, as monarchs of Ireland, that is, from the year 642 to 654.

^w *Ferdoman, son of Imoman*, is not mentioned in the Irish Annals, nor is his name to be found in the genealogies of the Clanna Rudhraighe, though he seems to be a real historical character.

h-Albain, cen luing, cen baipc, ocur laech marb 1 lenmain dia
leath-coir; daig po cuir Congal glap 1 cengal iur cec n-dur dia
muinntur, ag cur in cata, co na teichead neach dib o celí, amail
do clanda Conaill ocur Eogain, tria porcongair Conaill, mic
baedain, mic Nindeda, in rig-miled amra. Comid amlaid rin po
cuirret in cath.

Conad Flead Dúin na n-géd, ocur tucair cata Muige Rath
comice rin iur rin.

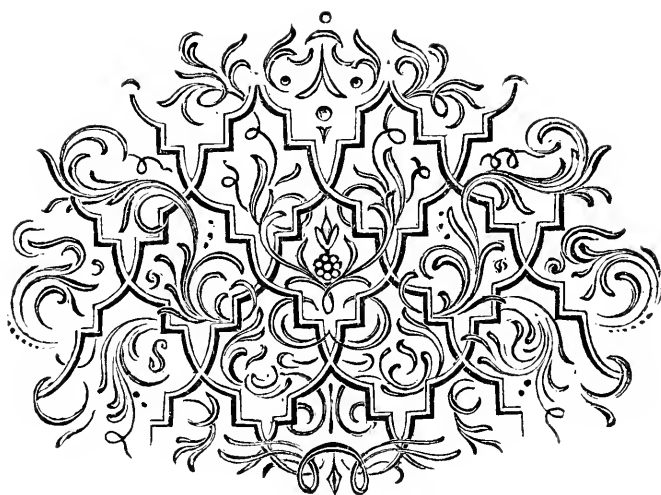
^x *So far the true account.*—This is the usual manner of terminating ancient Irish stories. The reason evidently is to prevent mistake, as the old MSS. are so closely written that it would not be easy to distinguish their several tracts without such remarks, to show where one ended and another commenced.—See the conclusion of the tale of Deirdre, in the Transactions of the Gaelic Society of Dublin, vol. i. p. 134, where Mr. Theophilus O'Flanagan has written the following note on this subject:

and who made no delay till he reached Alba with a dead hero tied to one of his feet; for Congal had tied every two of his people together in the battle with a fetter, that the one might not flee from the other; and the races of Conall and Eoghan did the same by order of Conall, the son of Baodan, son of Ninnidh, the renowned royal champion. And thus they fought the battle.

So far the true account^x of the Banquet of Dun na n-gedh, and the cause of the Battle of Magh Rath.

“Such is the sorrowful tale of the children of Usnach.”—“This is a manner of terminating our stories in old manuscripts. The obvious cause is to prevent mistake, as well as to call attention back to the poetic or historical detail. The old manuscripts

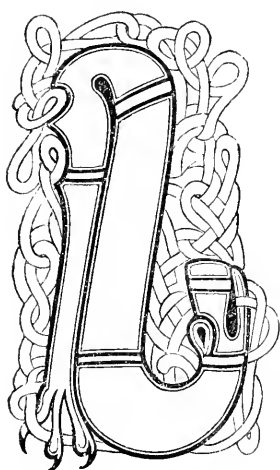
are so closely written, that it is not easy to distinguish their several tracts without such marks; and next, it is suggested, that one reading is not sufficient to appreciate the value of a composition.”



CATH MUIGHÉ RATH.



CATH MUIGHÉ RATH.



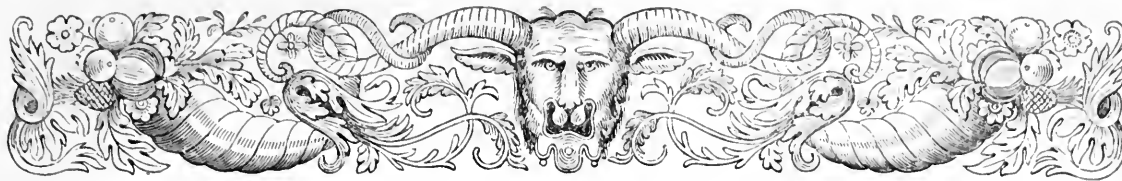
CAID ME FÍLÍD FURPUNNUÍD ; LÍTER ME CACH COMAR-
 BUR; TEIBEAD ME TUR TINDRCEADAIL; FUAFAÍT ME FEAR
 FURORRA. CONAD IAT RÍN NA CEITRE COMFOCAIL
 CUIBÍDÍ, CUMADÍ, CHIALLTARCTEACHA, RO OIRDAIGESADAR
 UGDAIR 1 N-UR-TUR GACHA H-ELADNA, OCUR 1 TINHRCEADAIL CACHA
 TREAPA. AÍCT CENA IR E PAT FOILLRIGETÍ NA FOCAL FEICEAMANTA
 FÍLEAD

The initial letter *C* is taken from the vellum MS. in the Library of Trinity College, Dublin, from which the text of this tale has been transcribed. The Society are indebted to Dr. Aquilla Smith for the drawing from which the wood-cut was engraved.

^a *A poem.*—This introduction to the battle of Magh Rath is very obscure, and seems rather irrelevant, like the proems to many other ancient productions. The ancient Irish writers were accustomed to

quote the proverbs and dark sayings of their poets as arguments of wisdom, but many of these sayings are so obscure to us of the present day, that we cannot see the wisdom which they are said to have so happily communicated to our ancestors.

^b *Animating bard.*—The word *furpunnú* is explained in O'Clery's Glossary, by the modern words *lapaó no foillriuḡaó*, i. e. to light or explain, and in a vellum MS. in the Library of Trinity College, Dublin, (H. 2. 16.) p. 552, by *foillriuḡaó* only.



THE BATTLE OF MAGH RATH.



Poem^a for the animating^b bard. A letter for every succession. Consideration before commencing. Development^c for a proclaimer:—These are the four fit, meet, and expressive maxims which authors have ordered *to be placed* at the beginning of every composition, and in the proem of every battle-narrative. And the reason that these scientific words of the poets are exhibited to

It is used by Duaid Mac Fírbis in the sense of lighting, igniting, kindling, as *Ar í é no bíod ag fuppannao canole ar béalaib Aedá, mic Airt Uí Ruairc, an tan no bíod ag fiteóllaíct, “for it was he was used to *light* the candle before Aedh, the son of Art O’Rourke, when he was playing at chess.”—Lib. Geneal. p. 218.*

^c *Development.*—Fuarait pe fear pu-rogra: The word fuarait, which in Mac Morissy’s copy of this tale (made in 1722),

is modernized fuarait and fuarait, is not given in any Irish Dictionary except Peter Connell’s, in which it is explained “the divulging of a secret;” and fuarait-eac, an adjective formed from it, is explained “exposing, divulging.” However, from the many examples of its use which occur throughout this tale, and in other ancient tracts, it is clear that it means more properly, “developing, unfolding, elucidating, or setting forth.”

pileað pín, d'airneir ocur d'íadnuḡað aigrið ocur illruine na n-oḡ-briathar n-amnar, n-imcubaid, n-uḡdarða pín.

Laid pe filid furpunnuid, po paidrimar romaind, inann pon ocur laid, no porcuð, no riðhlearg, ir ðir ocur ir ðligeað d'éicrib ocur d'íleadaib d'airneir in aipðib oipeáctar, ocur i locaib línmar, ocur i comðalaib coitcéanna, d'uarait ocur d'íadnuḡað a porair ocur a filideachta ar na pileðaið.

Liteir pe cach comarbur, do paidreamar romaind, inand pon ocur in céðlitear d'a ḡ-comlanaiḡtear comarbur le turcbail ḡacha tinnreðail, ocur ur-ður cach h-abidrech; ba h-eað a h-ainm-riðe A toḡaide, tre-uillech, trér a tuictear in Trinoid Tre-ðearranach; ocur ir uime po h-oipðneð i n-ur-ður ḡacha h-abidrech, ár in ced duil po cputhaiḡeartar Dia d'á duilib, ir o A po h-ainmniḡeað .i. aingel a ainm; ocur in ced duine po cputhaiḡeað ðno ir o A po h-ainmniḡeað, .i. Adám a ainm reir; ocur ðno ba ur-ður uplabra Adaimh, mar þoirḡleat in t-uḡdar.

Adaim, adaim tu-ra a De,
ced ḡuṡ Adaim, ḡlan a ḡné;
aḡ aicrin Eða aille,
ann do pinne a ced ḡaire.

Tebeað

^d *Rhapsody*.—Riðlearg: this word is not given in any published Dictionary, but it is explained by Peter Connell, “a kind of extemporaneous verse.” It appears from various specimens of it given in Irish romantic tales, that it was a short rhapsody in some kind of metre, generally put into the mouths of poets and Druids while under the influence of the Teinm Loeghdha or poetical inspiration.

^e *Assemblage*.—In aipðib oipeáctar,

modernized in Mac Morissy's copy to i n-apðaið oipeáctar, i. e. on heights or hills of assembly. The word oipeáctar is still used in the North of Ireland to denote an assembly or crowd of people. This alludes to the meetings which the Irish held on hills in the open air, to which reference is frequently made in the old English Statutes.—See an extract from the Privy Council Book (of 25 Eliz.), quoted in Mr. Hardiman's Irish Minstrelsy, vol.

to view is, that the nature and various mysterious meanings of such clear, pointed, and classical words might be stated and elucidated.

“A poem for the animating bard,” which we said above, means a poem, or ode, or rhapsody^d, which is meet and lawful for bards and poets to recite on hills of assemblage^e, and places of meeting, and at general convocations, to exhibit and display^f their knowledge and poetry.

“A letter for every succession,” which we said above, means the first letter, by which succession is completed for raising every project, and the beginning of every alphabet; its name is the excellent, triangular A^g, by which is understood [i. e. *symbolized*] the Trinity of Three Persons; and it was ordained that it should be placed at the beginning of every alphabet, because the name of the first creature of all the creatures which God created was written by this letter, viz., Angel; and the name of the first man that was created was represented by this letter A, viz., Adam; and it was the first of Adam’s speech, as the author sets forth:

“I adore, I adore thee, O God,
Was the first speech of Adam of fair aspect.
On seeing the beautiful Eva
He laughed his first laugh.”

“Consideration

ii. p. 159: “Item, he shall not assemble the Queen’s people *upon hills*, or use any *Iraghtes or parles upon hills*.”

^f *Display*.—*Ḍ’uapait ocup ḏ’iaḏnuḡaḏ*, in Mac Morissy’s copy more correctly *ḏ’ḡuapaoio aḡup ḏ’ḡiaḏnuḡaḏ*. In ancient MSS. the initial *p*, when aspirated, is often entirely omitted, as in the present instances; but this is not to be recommended,

as it disguises the radix or original form of the word. This omission of the radical letter is called *oicneḏ toraiḡ*, i. e. *initial decapitation*, in Cormac’s Glossary, and other ancient philological Irish works.

^g *A*.—It would appear from this, that the author did not regard the Beluisnion alphabet as original or authentic, as it begins with the letter B.

Tebeaḁ pe tur tinnrceadail, po raḁreamair romainḁ, inanḁ pon ocur ced rmuainuḁ cinḁti caḁa cainḁni pe turḁbail caḁa tinnrḁedail, do reir mar do rmuain in fir-Ḑhia por-orḁa fein na reacht rair nime, ocur na nae naem-ḁraḁa, pér in n-oibreḁuḁ poineamail pé laithe.

Fuarait pe fear fupogḁa, ḁa raḁreamair romainḁ, .i. caḁ pellramantaḁt mar ḁail ocur mar doirteartair Ḑia a poror a fir-eolair, ḁ'airneir ocur ḁ'foillriuḁaḁ do ḁach ḁo coitḁeann.

Ḑumaḁ iat-fein na ceitpe com-ḁocail po h-orḁaiḁeaḁ in ur-tur caḁa h-elaḁna, ocur i ced uaraḁ caḁa cainḁni, ocur i tinnrceḁal caḁa tpepa. Uair ni ḁnath tpeap ḁan tinnrceḁal, na impearan ḁan uaraḁt, na orḁain ḁán upfogḁa, na uaral-tper ḁan airigiḁ; ocur ḁin ir oirigiḁa, aigeanḁa, imcubaiḁ, ḁo'n ealaḁain ri, ocur ir uiler, ḁinḁbala, per in tper tuirmech trén-ḁoclaḁ toḁaiḁi rea, laiḁ ḁ' uaraḁt ocur ḁa upḁannuḁ, ḁ' foillriuḁuḁ ocur ḁ' fupogḁa; oir ḁligiḁ ḁan ḁurḁaḁ, ḁligiḁ fior foillriuḁaḁ, ḁligiḁ rai raei ḁlonnaḁ, ḁligiḁ tper tinnrḁeḁal. Cioḁ tra aḁt, ar eaḁ ir toḁbail ocur ar tinnrceḁal ḁo'n tper ainḁur, imcubaiḁ, uḁḁarḁa, ollam-anda ra, marbaḁ eimḁg ocur enḁnama ocur oirbearta na h-Epenn ḁ'imraḁ, ocur ḁ'imluḁaḁ, ocur ḁ'aḁmolaḁ o rin amach bo ḁearta.

Oir

^h *Consideration before commencing.*—Tebeaḁ pe tur tinnrceadail. The word *tebeaḁ*, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word *rmuainuḁ*, to think or conceive.

ⁱ *Setting forth.*—Ceo-uaraḁ, more correctly written *ceo-fuaraḁ* in Mac Morissy's copy.—See Note ^f, *supra*.

^j *Exordium.*—Uair ni ḁnáḁ tpeap ḁan tinnrceḁal, “for it is not usual to have a

battle without a project.” The word *tinnrceadail* is explained “design, project,” in Peter Connell's Dictionary. For a list of the different kinds of stories among the ancient Irish the reader is referred to a vellum MS. in the Library of Trinity College, Dublin, (H. 3. 17.) p. 797, where it is stated that the Irish poets had three hundred and fifty stories which they repeated before kings and chieftains.

^k *Prophesied.*—Tairrḁgerḁaḁ toḁbala

“Consideration before commencing^h,” which we said above, means the first conception of forming every rule for raising every project, even as the true *and* glorious God himself conceived the seven bright heavens, and the nine holy orders *of angels*, before *he entered upon* the prosperous work of six days.

“Development for a proclaimer,” which we said above, means every kind of knowledge which God distributed and poured out from the fountain of his true knowledge, for stating and explaining *every thing* to all in general.

And these are the four maxims which were ordered to be placed at the commencement of every composition, and in the first setting forthⁱ of every covenant, and in the beginning of every *account of a battle*; for it is not usual to have a battle *described* without an exordium^j, a hosting without a preamble, or a noble battle without a proem; and it is just, natural, and proper in this scientific composition, and it is meet and becoming in this excellent, mighty-worded battle, that poetry should set it off and animate it, *that knowledge* should explain and proclaim it; for it is the province of poetry to excite, of knowledge, to explain; a noble ought to be nobly reported, and a battle ought to have a design. Wherefore the design and project of this lively, proper, classical, and poetical battle is to publish, celebrate, and laud from henceforward the supporter of the hospitality, valour, and noble deeds of Erin; for he was the prophesied^k elevator

Tempac: ταιππγεπαc, signifies one whose greatness, &c., had been predicted. The Irish seem to have had prophecies of this description among them from the earliest dawn of their history, and it appears that they were often influenced by them in their public movements. The saints of the primitive Irish Church

were regarded as the greatest of their prophets, but their Druids and poets were also believed to have had the gift of prophecy before the introduction of Christianity; for the Druids are said to have predicted the coming of Saint Patrick, Finn MacCumhaill was believed to have foretold the birth and great sanctity of Columbkil,

Οἱρ βα h-e ρειν ταιρρηζερετάς τοεβαλα Τεμπαός, ocur ιλδαναός
 ιλδέαραός Υἱρμιζ, ocur blaίτ-βίλε βορρηπαδαός δρεαζ, cenn copnamā
 ocur cabarṭa inniri iaṭ-ḡloine Erenn, ar uaili ocur ar aḡra, ocur
 ar etualanḡ ecṭpann, ocur ainhini ocur allmurac. Ba h-e a co-
 mainm-riumi ocur a cōmṡlonnaō annro, oir dliḡiō reancāiō ren
 eolur ocur ρoićeneol na n-oirēac ocur na n-aird-riḡ d'airneir,
 ocur d'riāṡonuḡaō, do deapḡaō, ocur do deimniḡaō, le rinneṡeṡaiō
 ruaiṡeanta, ρaepi-clanḡa; oir ata ḡa aḡḡar o na h-oirceṡ duinn
 ρaepi ṡloinnṡi ρoićeneoil na n-oirēac ocur na n-aird-riḡ d'airnéir
 im an indur rin, .i. do cōmṡaḡ ceṡur, ocur do cōmḡluṡuḡaō a
 ḡ-cairdeapa ρe ρeiṡeap na ρiḡṡaiḡe ρempa, ocur do cūimniḡaō
 a ḡ-caṡaṡpa d'a ḡ-clann-buiḡnib ceneoil, ρe h-airnéir a n-up-ṡcel
 dia n-eir.

Ἐα

and a Druid is introduced in the Book of Fenagh as foretelling the celebrity of Saint Caillin and his church of Fenagh, in the reign of Eochaidh Feidhlech, several centuries before the saint was born.

¹ *Two reasons.*—Οἱρ ατά ḡa aḡḡar.—A modern Irish antiquary has given better reasons, for the utility of preserving family history, in somewhat clearer language, though much in the same style, in the following words:—"That a genealogical history of families has its peculiar use is plain and obvious; it stimulates and excites the brave to imitate the generous actions of their ancestors, and it shames the reprobates both in the eyes of others and themselves, when they consider how they have degenerated. Besides, the pedigrees of ancient families, historically deduced, recal past ages, and afford a way to those immediately concerned of conversing with

their deceased ancestors and becoming acquainted with their virtues and honourable transactions."—*Preface to the Pedigree of General Richard O'Donovan of Bawnlahan, by John Collins of Myross.* MS.

² *Friendship.*—Do cūimniḡaō a ḡ-caṡaṡpa, to commemorate their *friendship*. Though both copies agree in this, it is nevertheless most likely that the text has been corrupted, and that the original reading was do cūimniḡaō a n-oirḡeapṡa, i. e. to commemorate their *noble deeds*. This story seems to have been written for the O'Canannans or O'Muldorys, the direct descendants of the monarch Domhnall, and who were chiefs of the territory of Tirconnell till the beginning of the twelfth century, when they were put down by the O'Donnells, who had been up to that time, with few exceptions, only petty chiefs of the territory of *Cinel Lughach*. Another

vator of Tara; the scientific, expert *warrior* of Uisnech, the proud-blossomed tree of Bregia; the head of the defence and support of the fair-landed island of Erin, for his pride and bravery, and for his intolerance of adventurers, strange tribes, and foreigners. His name and surname [*as also his genealogy*], shall be given here; for the antiquary ought to declare and testify, prove and certify the ancient history and family nobility of the princes and monarchs, by *specifying* their august and noble ancestors; for there are two reasons¹ for which it is necessary for us to recount the noble surnames of the good families of the chieftains and monarchs in this manner, namely, in the first place, to unite and connect *these families by* their veneration for the reigns of the kings who preceded them, and [*secondly*], to remind the tribes sprung from those *kings* of their friendship^m, by rehearsing their noble stories after them.

What

family of great celebrity, Mac Gillafinnen, was also descended from this monarch, and, till the fifteenth century, were chiefs of Muintir Pheodachain, in the county of Fermanagh, where they are still numerous, but their name is Anglicised into Leonard, which disguises not only their *royal descent*, but even their Irish origin. That the O'Canannans and O'Muldorys were the chief lords of Tirconnell up to the year 1197, when Eachmarcach O'Doherty assumed the chief sway, is proved by the concurrent testimony of all the Irish Annals, in which the battles, deaths, and successions of the different princes of these families are recorded; and by the Topographical Poem of O'Dugan, chief poet of Hy-Many, who died in the year 1372, where he speaks of those families as follows:

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“ Our journey is a journey of prosperity,
Let us leave the lively host of great Macha;
Let us not refuse to wish good prosperity
to that people,
Let us make for the Cinel Conaill.
They will come,—a journey of prosperity,
The inhabitants of that rugged land will
come
To meet us at the Cataract of Aedh (Easroe)
Which will be good luck to that people of
fiery aspect.
The O'Muldorys—if they were alive,
Would come; but they will not come!
Without delay or slow assembly,
To meet us, as would the O'Canannans.
But these other will come—proud their lord,
The Clann Dalaigh of brown shields;
To them by a sway which has not decayed
Now belongs the hereditary chieftainship.”

O

Ḫa cpaeb coibneapa ap cuibde do ceartnuḡaḡ, no ap oipceapa o'puapaít, ná paep ḡeinealac poiceneoil an laic-míleaḡ o'ap lab-pamaḡ turḡbail ocur tinnrcetal ap o-tpaapa maḡ ḡo o-tpapḡa, .i. an pipen uapaí, oipḡuḡe, a poḡaip na pineamna, ocur a lubḡopḡ na laeḡpaide, ocur a ppeḡ-ḡeḡ ḡaḡa flaiḡupa, ima n-oipḡneap oipeaḡap Epenn ocur Alban in aen inaḡ, .i. Domnall, mac Aeda, mic Ainmipeḡ, mic Sedna, mic Ppḡupaḡ Cennpoda, mic Conaill ḡulban, mic Neill Nai-ḡiallaiḡ, im naḡ aipmḡ uḡḡaip aḡḡ aipḡḡ no aipḡ-piḡa ḡo h-Aḡam n-oipḡepc, n-il-clannaḡ, o n-ainmniḡḡep ḡaḡ aen. Ap e an o-Aḡam pin cennḡaḡḡ cḡḡḡe, coitceann, com-dluḡaḡ caḡa cpaibe coibneapa, ocur ḡnaḡ-bíle ḡapḡa, ḡeḡ-lebuip, ḡablanaḡḡi ḡaḡa ḡeḡealaiḡ, ocur ppim-iopḡaḡ poipḡḡu, pip-oíleap, poḡaiḡḡi ḡacha poḡalḡa pine, ocur tamān toḡaiḡe, taeb-pemaḡ, tuimḡḡi, pa taḡpaḡ, ocur pa timḡaiḡḡo cpaeb-poḡla coitceanna caibniupa tuat, ocur teallach, ocur tpeb-aicmeḡ in talman, doneoch po ḡein ocur ḡeinḡep, o cet-cpuḡuḡaḡ na cpuinne ocur denma na n-dul, ocur noi n-ḡpaḡ nimē, anuap ḡup in laithe lan-opḡpaic luan-aḡcoḡanach, i peḡḡap pipinne bpuinnḡi, bpeḡeamānḡa, bpeḡ-puaplaicḡeach bpaḡa ap poḡain.

Aḡḡ ata ni cēna, ip e in o-apḡ-flaiḡh h-Ua Ainmipeḡ cliḡap ḡana cpaeb coibneapa po paḡḡupmaḡ pomaḡḡ, ipa ḡapḡ, ocur ḡnim, ocur ḡaipceḡ, ipa blaḡ, ocur baiḡ, ocur beḡḡaḡḡ, ipa cloḡ, ocur

This shows that the O'Muldorys and O'Canannans had been dispossessed before the period of O'Dugan. There is not one of either name in Tirconnell at present, unless the latter be that which is now shortened to Cannon, but this the O'Donnells deny. A few of the O'Muldorys, or Muldarrys, as the name is now written, are still extant near Rathowen, in the county

of Westmeath. The O'Donnells do not descend from this monarch Domhnall, nor can they boast of descent from any of the ten monarchs of Ireland who sprung from Conall Gulban, nor indeed from any later than Niall of the Nine Hostages, who died in the year 404; and hence it is obvious, that in point of royalty of descent they are far inferior to O'Gallagher, who descends

What genealogical branch is fitter to be inquired after, or more becoming to be set forth, than the noble genealogy of the heroic soldier to whom we have just now referred the design and project of our battle, namely, the noble and illustrious just man of the grove of the vines, and of the garden of heroism, and of the root-branch of every royal sway, in whom the splendour of Erin and Alba was centred, that is, Domhnallⁿ, the son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, from whom authors recount none (i. e. *no generation*) but princes or monarchs, up to Adam, the illustrious father of the various tribes from whom every one is named (*sprung*). This Adam is the certain universal head which connects every genealogical branch, and the only beautiful wide-branching trunk in every genealogy, and the genuine ancient founder and basis of every ramifying tribe, and the excellent solid stock of branching sides, in which unite and meet all the genealogical ramifications of the peoples, families, and tribes of the earth which have been, or will be born, from the first creation of the universe and formation of the elements, and of the nine orders of heaven, down to that notable day of the general judgment, when the truth of the sentence of the redeeming Judge, passed upon them all, shall be seen proved.

Howbeit, the monarch, the grandson of Ainmire, whose genealogy we have given above, is the prince whose renown and achievements, and feats, whose fame, valour, and vigour, whose celebrity, profession, and

from the monarch Cellach, the son of Maelcobha, as well as to O'Canannan, O'Muldory, and Mac Gillafinnen, who descend from Flahertach, who was monarch of Ireland so late as 734, whose father, Loingsech, was monarch from the year 695 to

704, who was grandson of the monarch Domhnall, the hero of this tale.—See Notes E and F, at the end of this volume.

ⁿ *Domhnall*.—See pedigree of king Domhnall, at the end of this volume, Note A.

ocur ceirib, ocur compac, ipa h-ağ, ocur eët, ocur aipò-ğmómipad, indoirter ann po bo dearta, ic teararğain a tuaë, ic dirğad a duëcypa, ic imdeğail Epenn ap poğail ocur ap eëtpann, ap èoğad eaëtpann ocur aipine, ocur allmupach. Oip ip e aipmib uğdair in adaiğ po h-upmaipad ap Domnall do dirğud ocur do oipdneò i n-oiprechur Epenn, ap i rin adaiğ po h-aentaiğid na h-oipeëta, ocur po taëtaiğid na tuaëta, ocur cinmit no coiccpicha, po ceann-paiğit na cethepna, po dicuirëta na dibearğaiğ, po baiğit na biððanair, po h-aëtciupid na h-aippeapa, po ceilid na claien-breata; conad í rin adaiğ aëtciup caëa h-uile, ocur morëta caëa maiëiypa. Aët èena, po failtmiğ ona in t-aep, ocur po peëtnaiğertair na peanna, ġur ðailpet na duile poëpaiğeët ip na pianair, ġur taið-leað, ocur ġur tearalað poillpe ġpeine, do ġopað ocur do ġlarað ġaëa ġrian poip; conad de rin po bpoğpat na bpuige boippeaða aipbiyig, po poipbreatair na h-eaëta ocur na h-apðana, map ba laët-ğenur tuimigëi poipmna caëa puinn; po èoipmaiğetair na toipëte co naë puilngiypir poipmnaða poipğablanna poipðbaið poëair, pe með caëa moip-meipa ġur ub do bairp a boipe no imaineað cach aeğaipe peip caëa poipbaið, pe mallaët caëa muicëpeoit; po metað bliët cacha bo-ëeaëpa, pe poiplethni po ðap poipmna pep-tlaëtmapa, blaëtmaiğe

° *The sky then became cheering.*—Ro failtmiğ ona in t-aep.—It was a belief among the ancient Irish that when their monarch was worthy of his high dignity their seasons were favourable, and that the land, seas, and rivers yielded rich produce. This is alluded to by Teige Mac Dary, chief poet of Thomond, in the Inauguration Ode of Donogh O'Brien, fourth Earl of Thomond, in the following lines:

“Ağ lenimuin niğ do'n peët çair
Ticc aip, niğða an eoaib,

Sgeit ġaë lan-topaið pe a linn
'Sğaë leië o'pán-tolaiğ Pheiolim.

Ië i o-talmum, topciup cuan,
Eip a poëaið, rin nem-şuar,
Aige a tá acar taipe feð;
Ze'p b-plaie-ne tpa ġo o-tuillter.

Çinpaio fop, mað peippe leið,
Speëta luëtmapa loimgeip,
Tpaët mbeipëte an map a m'in;
Rağa ip mbeipëte u' apo-niğ.”



and combat, whose prowess, activity, and high deeds *of arms*, in protecting his territories, ruling his patrimonial inheritance, and defending Erin against the inroads of adventurers, and against the attacks of adventurers, strange tribes, and foreigners, are narrated henceforward. For authors relate, that the night on which it was resolved that Domhnall should rule and be elected to the sovereignty of Erin, was the night on which the assemblies were united, the tribes were cemented, the boundaries were fixed, the kernes became tame, the insurgents were expelled, the thieves were suppressed, ignorance was exploded, and partial judgments were discontinued; so that that was the night of suppressing every evil and of exalting every good. In short, the sky then became cheering^o and the planets benign, so that the elements communicated mildness to the seasons, and the rays of the sun became bright and genial, to warm and purify every sunny bank; hence it happened that the rough, unprofitable farms became productive, the crops and corn increased as if the bosom of each land were a lactiferous udder. The fruits so increased that they could not be propped up by forked supporters of wood, in consequence of the size of each fruit; so that with the palms of his hands the swineherd was used to drive the swine of each forest, in consequence of their unwieldiness. The milk of every cow became rich on account

Thus faithfully translated by Theophilus O'Flanigan:

“Assequens regem recti regiminis
Venit iterum, (regium est lucrum),
Diffusio cujuscunque copiosi-productus,
illius tempore,
In unaquaque parte declivis collis Feilimii.
Ubertas glebæ, proventus portuum,
Pisces in fluminibus, tempestates serenæ,
Apud eum sunt, et fructus arborum,

A nostro principe quòd tempestivè mereantur.

Implebunt adhuc, si melius illi videatur,
Series densæ navium
Ora portuum placidi maris;
Optio quod optanda est supremo-regi.”

Trans. Gaelic Soc. vol. i. pp. 12, 13.

This belief also prevails among the eastern nations, whence, no doubt, it found its way into Ireland at a very early period.

blažmaize cača bpuizē ; po bpučtratar eapra, ocur aibne, ocur inbera na h-Épenn mur·bpučta meapa, maižpeača, mupglemanača, cacha moip eipc, co nač tuilleač ocur nač tacmaingeač i n-ic̄tar aibepi na abann, i ločaič no i linnpič, no i loč-čiprapaič lán-đoimnič, co m-biđip na đ-taipeanđaič tapitaiže, taeb-čioipma, ap žarib-adaib žlan-řoillpi, ocur ap řaitčib řaen-tpiačt, ocur ap boipđaič bpuac-řoillpi blath-inđber. Ocur đo bai đ'peađup aimpipe an apđ-řlačta h-ui Áimpipech, žo řuabrapaiř požnaipaiž na řearann žan řeiđm, žan obaiř, žan apat̄hap, žan tpealam, žan tacap, žan tpebaipečt đo čipall, no đo činđpcedal, man bađ řoiréicean a n-aipeac ocur a n-aiipđiž 'žá řoipčonžpač opip, pe řpēptal a řleđ, ocur a řuipēc řlačta, řpi řipinne a b-řlaic̄teapa.

Uchan ! po b' upupa đ'á h-aičniđ ocur đ'á h-anaičniđ Épe đ'im-luač ocur đ'aičizid ip in aimpiř řin, pe řiažalčac̄t a pečt, pe řičamlačt a řluaž, ocur pe řam̄patačt a řion, pe h-oiipniđečt a h-oiippiž, pe bpeit-čēipt a bpeiteam̄an, pe řočoiřčite a řoiččepn, pe h-ilđanaip̄i a h-ollam̄an, pe řeteam̄lačt a řileac̄, pe h-il-žlep a h-oiip̄iđeac̄, pe loř-bpižmaiře a leaž̄a, pe coiđipclize a cepđac̄, pe žpēř-tap̄baiže a žobann, pe řeol-žniipaiže a řaep, pe božmallđac̄t a bančuipe, pe tpeipi ocur pe tap̄piize a tpiac̄t, pe řeile ocur pe řailčize a řip-bpužac̄ ; uaiř poβpat boža, biađmapa, bo-čeađaca a bpužac̄a ; poβpat řiala, řaip̄piņže a řoiřžneam̄a, řoip-
řlaic̄te

^p*The labourers of the soil, &c.*—The writer seems to have had Ovid's description of the golden age in view when he wrote this description of the prosperity and happiness of Ireland in the reign of king Domhnall:

“ Ipsa quoque immunis, rostroque intacta
nec ullis

Saucia vomeribus, per sedabat omnia tellus.
Contentique cibus nullo cogente creatis,

Arbuteos foetus, montanaque fraga lege-
bant,

Cornaque, et in duris hærentia mora ru-
betis,

Et quæ deciderat patula Jovis arbore glan-
des.

Ver erat æternum; placidique tepentibus
auris

Mulcebant Zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat.

count of the degree to which the grassy and flowery surface of every farm grew. The cataracts, rivers, and harbours of Erin poured forth such shoals of every kind of lively, salmon-like, slippery great fish, that they could not fit or get room on the bottoms of the seas and rivers, lakes, ponds, and deep pools, but were *to be seen* in dried and shrivelled multitudes on the bright shores, sloping strands and margins of the bright and beautiful harbours. And it happened, from the goodness of the weather in the reign of the monarch, the grandson of Ainmire, that the labourers of the soil^p would not have deemed it necessary to attend to labour, work, ploughing, utensils, gathering, or tillage, were it not that their chieftains and kings commanded and compelled them *to do so*, for supplying their own banquets and royal feasts to prove the worthiness of their reigns.

Ah me! it were easy for one acquainted or unacquainted with Erin to travel and frequent her at this period, in consequence of the goodness of her laws, the tranquility of her hosts, the serenity of her seasons, the splendour of her chieftains^q, the justice of her Brehons, the regularity of her troops, the talents of her Olaves, the genius of her poets, the various musical powers of her minstrels, the botanical skill of her physicians, the art of her braziers, the useful workmanship of her smiths, and the handicraft of her carpenters; in consequence of the mild bashfulness of her maidens, the strength and prowess of her lords, the generosity and hospitality of her good Brughaidhs [*victuallers*]; for her Brughaidhs were generous and had

Nec renovatus ager gravidis canebat aristis
Flumina jam lactis, jam flumina nectaris
ibant:

Flavaque de viridi stillabant ilice mella."

^q *Splendour of her chieftains.*—Οἱ πρῶτοι, sub-chiefs.—This word is not given in any printed Irish Dictionary, but it is con-

stantly used by O'Dugan, in his Topographical poem, and by others, in the sense of petty chief; that is, a chief who was subject and tributary to another. It is also used in this sense by some of the early English writers of the History of Ireland, by whom it is written *urriagh*.

plaiçte ar çinn cliair ocuip coinneam, ghear ocuip glam ocuip ghuam
 aidað; gur ab eað airmíð uððair, co n-imeoðað ein-bean Epe 'na
 h-aenar, gan eglā puachað, na forēcín fuirpe, gen go m-beið
 fiaða aza forcoimed, men ba eagla ézna, no iémpaíð, o tha Or-
 gleann iaç-aiçenta Umhall, i n-iaptar çoiæað Connaçt, co Car-
 pāic n-oirðeipic n-ionðcomairçaiç n-Eogain iar n-airçear, ocuip o
 Inir forð-gloin forçreamaiç, feruaine Fail, fir-ðeirçerçaiç banba
 borð-gloine, gur an m-buinde m-borð-çiuç, m-brāenpaðach, m-brēc-
 linnçeach m-ðuaða, munð fon ocuip gur in irreib rpuç-glāin,
 rneççaiç, rir-gairççaiç, ruaiçniç, reaíðanaç, rluāç-brāðanaç,
 roinemail, rein-ðileanda, ðanað ainm airðraic, aiçenta, EASS arð-
 mor iaçh-glāin, impearnach, tuirçmech, tairm-çren çinðeapnach,
 merriða, maiçreçh, mur-biaptach, urðraic, airçreçh, iarç-remur,
 rreb-ðian, rpuçh-borð, raeb-çoirçç, riçða, raçmar, fon-turçairçtech
 RUAIÐh; ocuip tairir rein bo çuað, mara Teinne bic in ðroguð,
 no

^a *One woman.*—Keating has the same anecdote in his account of the reign of his favourite monarch Brian Boru, as authority for which he quotes the following quatrain from an old Irish poem:

“O Thopaíç go Cliaðna çair,
 Ir fáil oir aici re a h-air,
 A b-plaiç ðhriam çaoib-çil nap çim,
 Do çimçill aen ðean Eirinn.”

Gratianus Lucius, in his Latin translation of Keating (MS. *penes Edit.*), has the following words:—“Adeo accuratâ regni administratione ac severâ disciplinâ Brianus usus est, ut fœminam unam ab aquilonari Hiberniæ plagâ ad australem progressam annulum aureum in propatulo gestantem nemo attingere vel minimâ violatione afficere ausus fuerit.”

On this anecdote Moore composed his celebrated ballad,

“Rich and rare were the gems she wore.”

^r *Osgleann in Umhall*, the name of a valley in the west of the county of Mayo. Umhall, the ancient principality of the O'Mailleys, was co-extensive with the baronies of Burrishoole and Murrek, in the west of the county of Mayo.

^s *Carraic Eoghain.* — Situation not known to the Editor.

^t *Inis Fail.*—Inch, in the barony of Shelmaliere, in the county of Wexford, was anciently called by this name.

^u *Eas Ruaidh.*—This wordy description of the cataract of Eas Ruaidh affords a good example of what was considered the sublime by the writers of Irish romantic

had abundance of food and kine; her habitations were hospitable, spacious, and open for company and entertainment to remove the hunger and gloom of guests; so that authors record that one woman^a might travel Erin alone without fear of being violated or molested, though there should be no witnesses to guard her (if she were not afraid of the imputations of slander) from the well-known Osgleann^r, in Umhall, in the west of the province of Connaught, to the celebrated remarkable rock of Carraic Eoghain,^s in the east [*of Erin*], and from the fair-surfaced, woody, grassy-green island of Inis Fail^t, exactly in the south of Banba [*Ireland*] of the fair margin, to the furious, headlong, foaming, boisterous cascade of Buadh, which is the same as the clear-watered, snowy-foamed, ever-roaring, particoloured, bellowing, in-salmon-abounding, beautiful old torrent, whose celebrated, well-known name is the lofty-great, clear-landed, contentious, precipitate, loud-roaring, headstrong, rapid, salmon-ful, sea-monster-ful, varying, in-large-fish-abounding, rapid-flooded, furious-streamed, whirling, in-seal-abounding, royal, and prosperous cataract of EAS RUaidh^u, and
thence

tales; the reader may compare it with Virgil's description of Charybdis; and with Mac Pherson's wild imagery, throughout his poems of Ossian, that he may perceive how the latter, while he adopted the images, chastened the language of the old Gaelic bards. The cataract of Eas Ruaidh is mentioned in the Irish Triads as one of the three great waterfalls of Ireland, and one would be apt to infer from this exaggerated description, that it was as stupendous as the falls of Niagara. It is on the River Erne, in the town of Ballyshannon, in the south-west of the county of Donegal, and though not a high fall of water, is

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very loud, vehement, and grand, especially when the tide is out, in consequence of the great volume of water rolled down the rock, the river being the outlet of the great chain of lakes called Lough Gowna, Lough-Oughter, and the Upper and Lower Lough Erne. It is described as follows, in O'Donnell's Life of St. Columbkille, as translated by Colgan:

“ Ad Ernæ marginem pervenit (Columba) celebrem illam spectaturus seu cataractam seu rupem vulgo *Eas Ruaidh* appellatam: de cujus prærupta crepidine totus is vastusque fluvius sese in subjectum alveum præcipiti casu magnoque fragore

P

no da Mað uill Inninnriðe, co tracht porraitb tarpm-ðruaide
taerc-dibraitēca Toraige ar tuaircept.

Sur ob do ðearmoltaib tigeptair ocup d'indcomarēta aimprie
ðan élned, ocup oipeacair ðan ainpinne, in arð-ðlaēta h-uí Ainmi-
pech anuar conige peim.

Nir b'ingnad aimpeap i n-indarein að h-ua Ainmipech, ór do
h-upmaired rén paerigða, poineamail, do'n arð-ðlaith ocup d'
Epinn i compac pe ceile: uair ip e and po uair ocup aimpeap,
ocup air eapcai, ocup paep-laiti peactmaine, in po h-oipðned in
t-arð-ðlaith, h-ua Ainmipech, i n-oipecup na h-Epeann, .i. i tinn-
rgeadal in tpeap cadair comlaine do'n oð-laiti aigeanta, i
ðorbēta in ðarina h-uair ðeas ðearprrgnaiti in ðaem-laiti cedna,
ocup i meaðon mír Mai, ocup ba Dia Domnaiz ðaraiti ar ai
laithe pectmaine, ocup in oll-cuigeð ðeas-áir eipði ar rin.

Oip

ingurgitat."—*Trias Thau.* p. 404. Ac-
cording to the Four Masters (ad A. M.
4518) this cataract was called Eas Aodha
Ruaidh, i. e. the cataract of Aodh Ruadh
Mac Badhuirn, who was drowned under
it in the year of the world 4518. See
also O'Flaherty's *Ogygia*, Part iii. c. 36.

^v *Teinne Bic in Brogha*, was in the pre-
sent county of Donegal, but the name is
now forgotten.

^w *Madh Innirighe*.—This name is also
forgotten.

^x *Water-shooting*.—*Porraitb taerc-oiub-*
paicēcha Toraige, water-shooting cliffs
of Tory. This island is situated in the
sea, about nine miles from the nearest coast
of the barony of Kilmacrenan, in the county
of Donegal. It is one of the earliest places
mentioned in the Bardic Irish history, and

is first referred to as the stronghold of the
Fomorians, or African pirates, who made
many descents on the coasts of Ireland, at
a period so far back in the night of time,
that it is now impossible to bring chrono-
logy to bear upon it. In the accounts of
these pirates it is called *Tor-inis*, or the
island of the tower; but in the lives of St.
Columbkille, and other tracts, it is always
called *Torach*, i. e. *tower*, as in this tale,
and the inhabitants of the opposite coasts
of Donegal believe that it has derived this
name from the tower-like cliffs by which
it is guarded against the angry attacks of
the mighty element. This seems to be the
correct explanation of this latter name, for
there are many lofty, isolated rocks on the
opposite coast, called by the natives *tors*,
or towers, and a remarkably lofty one on

thence northwards by Teinne Bec an Broghadh^v, or by the great plain of Madh Ininnrighe^w, to the loud-roaring, water-shooting^x cliffs of Tory.

Thus far the ardent praises of the reign of the monarch, the grandson of Ainmire, and the signs of the seasons *which were* without foulness, and his splendour without a storm.

It was no wonder that the times were thus in the reign of the grandson of Ainmire, for the noble, happy prosperity of this monarch and of Erin were ordained together. For this was the hour, time, age of the moon, and day of the week, *on which* the grandson of Ainmire, the monarch, was inaugurated into the sovereignty of Erin, viz., in the beginning of the third quarter of the bright day, at the expiration of the twelfth hour of the same day, in the middle of the month of May, and as to the day of the week, *it was* on Sunday, and the great fifth was the auspicious age of the moon^y.

Time

the east side of the island itself, called Tor-mor, or the *great tower*. But though this is the true interpretation of its more modern name, *Torach*, still I am convinced that it was also called *Tor-inis*, i. e. Tower Island, from a Cyclopean tower or fort erected on it at a very remote period, of which no vestige is now traceable, and not, as some have supposed, from St. Columbkille's *Cloigtheach*, or ecclesiastical round tower which still remains.

The epithet $\tau\alpha\epsilon\rho\varsigma\text{-}\sigma\iota\upsilon\beta\rho\alpha\iota\varsigma\tau\epsilon\chi\alpha$, above applied to the cliffs on the opposite coasts of this island, is truly descriptive, as there are many hollow rocks amongst them which shoot up the water to an amazing height. There is one in particular called Mac Swyne's Gun, which shoots the water with so much force, and roars so loudly, that it is

often heard at the Giant's Causeway, in the county of Antrim. From all which it is evident that the writer of the Battle of Magh Rath was well acquainted with this coast, and it is highly probable that he was a native of Tirconnell; and that he wrote the story to flatter the pride of the ancient chiefs of that principality, the O'Muldorys and O'Canannans, the direct descendants of the monarch Domhnall, its hero.

^y *Age of the moon*.— $\Theta\epsilon\alpha\tilde{\gamma}\text{-}\alpha\acute{\iota}\rho\ \epsilon\eta\tilde{\gamma}\iota$.—The word $\theta\epsilon\alpha\tilde{\gamma}$ is here evidently an adjective qualifying the noun $\alpha\acute{\iota}\rho$, *age*, and signifies good, happy, or auspicious; it is evidently purely expletive. The month of May having thirty-one days, "the middle of the month" will be the 15th day, "at the expiration of the twelfth hour of the day." And since this day, as our author tells us,

Οἱ ἱρ ἀμλαῖδ πο ποδαίτεῖρ ἰν αἰμρεαῖ ο ἀδὰμ κο ἡαίμρεῖ:
 .1. ο ἀδὰμ ἰν ορτῖντ, α ἡ-ορτῖντ ἰ μ-βράτᾱ, α βράτᾱ ἰ παρρ, α
 παρρ ἰ μῖνυτ, α μῖνυτ ἰ ποηγε, α ποηγε ἰν υαῖρ, α ἡ-υαῖρ ἰ καδὰρ,
 α καδὰρ ἰ λλαῖτῐ, α λαῖτῐ ἰ ρεῖτμᾱῖν, α ρεῖτμᾱῖν ἰ μῖρ, α μῖρ ἰ
 τρεῖμρῐ, α τρεῖμρῐ ἰ μ-βλιαδᾱῖν, α βλιαδᾱῖν ἰ ραεγυλ, α ραεγυλ ἰ
 η-αεῖρ.

Ἰρ ἀμλαῖδ κυρῖτεῖρ cαch ἀνα ὀέλι δ'φογλαῖαῖβ na ἡ-αἰμρῖπε, .1.
 ρε ἡ-αδᾱῖμ lxx. ἀρ τρῖ cεαδᾱῖβ ἰν ορτῖντ, ορτῖντ κο λειτῖ ἰ μ-βράτᾱ,
 βράτᾱ ocυρ δᾱ τρῖαν βράτᾱ ἰ παρρ, παρρ γο λειτῖ ἰ μῖνύτ, δᾱ
 μῖνυτ γο λειτῖ ἰ ποηγε, cειτῖρῐ ρυῖντ ἰ η-υαῖρ, υῖ. ἡυαῖρε ἰ καδὰρ,
 cειτῖρῐ καδᾱῖρ ἰ λλαῖτῐ, υῖ. λαῖτῐ ἰ ρεᾱῖτμᾱῖν, τρῖcᾱ λάιτῐ, ηο λάιτῐ ἀρ
 τρῖcᾱῖδ, ἰν cαch μῖ, ᾱῖτ γῖνμῶτᾱ ocτ-ρῖcτεcῖ Ϯεαβρῖα ηαμα.

Conad e ρῖν eτερceαρτ na ἡ-αἰμρῖπε. Cῖδ ραδᾱ Ϯαῖcεῖλλ cᾱcᾱ
 Ϯελλρῖμ, ocυρ ἰνρῖγῖ γᾱcᾱ ἡ-υγδᾱῖρ, ἰc Ϯοῖλλρῖυγυδ γᾱcᾱ Ϯῖρ, ocυρ
 ἰc Ϯlonnyδ γᾱcᾱ Ϯεῖcᾱῖρ, ἱρ eᾱδ ἰνδρᾱῖγῖεαρ γυρ ἰν ἰναδ cῖνντῐ,
 cοῖτῖcεᾱν, cρῖτῖ-ρocλαῖc cῖᾱδᾱ. Ἰρ e ἰν τ-αρδ-ῖλαῖτῖ ὁ ἡ-Αἰνμῖ-
 Ϯech, δῖν, ἱρ ἰναδ ocυρ ἱρ ἰννεοῖν Ϯῶτᾱῖγῖτῖ οηρᾱ α τῖγλαῖγ Ϯεῖν
 ἰνρῖγε γᾱch eολαῖρ, ocυρ βάῖρῖε βρεᾱτῖ-ρῖολῖρ γᾱcᾱ βρῖεῖτῖε γαρ
 Ϯᾱγρᾱμ ocυρ γαρ Ϯῶτᾱῖγρῖμ Ϯᾱτῖ-ρῖεῖμ Ϯῖδῖγῖτῖ γᾱcᾱ Ϯεῖcᾱῖρ δαρ
 τυργβαμαρ ἰναδ γυρ τρᾱρτᾱ.

Ἀῖτ cεᾱ, Ϯο βοῖ Ερῖ γᾱν ἰμῖρῖμ αῖγῖ-ρῖεῖν, ocυρ Τῖμαῖρ γᾱν
 τῖ-cρᾱδ, ocυρ Τᾱῖλλτε γᾱν τυρβρῖδ, ocυρ Υῖρνεῖ γᾱν ἑλλῖνῖδ, ocυρ
 αρδ-ῖυῖγῖδ

was Sunday, and the 5th of the moon, the Dominical letter of the year must have been B., and the new moon must have fallen on the tenth of the month. These criteria indicate A. D. 628, the date assigned by all our chroniclers to the commencement of the reign of king Domhnall.

² *Division of time.*—See note D at the end of the volume, in which the authorities

for this subdivision of the hour have been collected and discussed.

^a *Without sadness.*—Τῖμαῖρ γᾱν τῖ-
 cρᾱδ. By Teamhair is here meant the chief seat of the monarch, for the place called Teamhair or Tara, had been deserted from the time of the monarch Dermot, A. D. 563, as we have already seen.

^b *Taillte*, now Teltown, (from the geni-

Time is thus divided, from an atom to an age, viz., from an atom to an ostent, from an ostent to a bratha, from a bratha to a part, from a part to a minute, from a minute to a point, from a point to an hour, from an hour to a quarter, from a quarter to a day, from a day to a week, from a week to a month, from a month to a season, from a season to a year, from a year to a seculum, from a seculum to an age.

And thus are the different divisions of time proportioned to each other, viz., three hundred and seventy-six atoms in an ostent, one ostent and a-half in a bratha, one bratha and two-thirds in a part, one part and a-half in a minute, two minutes and a-half in a point, four points in an hour, six hours in a quarter, four quarters in a day, seven days in a week, thirty or thirty-one days in a month, except February alone, which has only twenty-eight.

Such is the proper division of time². Though long may be the moralizing of every philosopher, and the digression of every historian, in elucidating every kind of knowledge, and relating every history, they aim at one fixed, general, definite point. The grandson of Ainmire, the monarch, then, is the theme and principal subject of all the knowledge, and the bright scope of every word which we have written and formed in the series of narrating each anecdote which we have hitherto set down.

To proceed. Erin was without sadness^a, Tara was without affliction, Taillte^b without misfortune, Uisnech^c without corruption, and the

tive *taillten*); it is situated on the River Sele, or Blackwater, midway between Kells and Navan, in the county of East Meath. Public fairs and games were anciently celebrated here on the first of August, in the presence of the monarch, and a patron is still annually held here on the fifteenth of

August, which is supposed to be a kind of continuation of the ancient sports of Taillten.

^c *Uisnech*, now Usnagh Hill, in the parish of Killare, barony of Rathconrath, and county of Westmeath, where public fairs were annually held, in ancient times

apθ-éuigið Epeann gan epuppan, o'n aiðci pa h-aðcupeað Epiu ap h-ua Ainmipeð, gur in aiðci po impernaigetur Congal Claen, mac Scannlain Sciath-leatáin, a daltá ppi Domnall dóit-lebair Daire, imb deitbeir na dá n-uð n-upicoidech n-ampaetmar n-aiðgill, .i. uð cipei ceipi, clum-puaidi, contraeta, ocur coimpeirt geoið glan-foigaidið, tpep ap' aðmilled Epi; óp gè do baðup aðbal éuipi eli ic Congal 'man comepti pin, .i. im dibað a deipci, ocur im epic-eapbaid a éuigið, ip é iménúð in uigé pin ba deapa do-pum Epi d'fágbáil, gur éinoil ocur gur tocartail óg-pioðpaið Alban, ocur baet-buidni bpetan, ocur pluag-neapt Saxon, ocur foigla Ppangc ocur Pind-ðall, go h-Epinn, d'á h-aðmilled, d'aithe a epanopa, ocur do diðail a deipci, ocur a diuiada ap Domnall; gur ob 'man aðbup pin po innpaiðped a éeli co epunn-Mað Comair piri paiteri Mað puaid-lindtec Rath; gu pabada pè paep-laiti na pect-maini ig imguin, ocur ig imbualað ann, gur po comtpomaiðtea a cneada; op ba h-inneapta a n-eapbada gur in Maipit mipeið, mallactaið, mi-dánaið, inap mapbað Congal Claen, mac Scannlain Sciath-leatáin.

Imthupa in apθ-ðlaeta h-ui Ainmipech, aðaið Maipit pua maioim cat Mhuigi puad-linntige Rath, cið cia po éodail co padail, ocur co puan-tpom, pe cliaetaib epitpe, cuibdi, compaiteda ciuil, ocur pe péipib íple, attpuaga, ailgeana oipridec, níri b'e in τ-apθ-ðlaic

on the first of May.—See O'Flaherty's *Ogygia*, p. iii. cap. 56, reign of Tuathal. See also Ordnance Map of the parish of Kiltare, where the ancient remains on Usnagh Hill are shown.

^a *Domhnall of Derry*.—*Daire*, now Derry, or Londonderry, where, according to O'Donnell, in his *Life of St. Columbkille*, the monarch Aedh, the father of this

Domhnall, resided before he presented the place to St. Columbkille; but this cannot be true, for that saint had founded a monastery at Derry, in the year 546, before the monarch Aedh was of age. It is not to be presumed that king Domhnall had a residence at Derry, because he is called "*of Derry*," in this story, for he is also called of Tara, of Uisnech, of Dun

the great provinces of Erin without disturbance, from the night on which Erin was placed under the guidance of the grandson of Ainmire, until the night on which his foster-son, Congal Claen, the son of Scannlan of the Broad Shield, quarrelled with the same long-palmed Domhnall of Derry^d, about the difference of the two ominous, unlucky, evil-boding eggs, namely, the egg of a blackish red-feathered hen of malediction, and the egg of a fine-feathered goose, through which the destruction of Erin was wrought: for although Congal had other great causes for that rebellion, such as the loss of his eye, and the circumscribing of his province, still it was the spite for that egg that induced him to quit Erin, so that he assembled and mustered the young princes of Alba, the vain troops of Britain, the forces of Saxonland, and the greater part of the forces of France and Fingall^e, *and brought them* into Erin to destroy it, to revenge the loss of his eye, and the dishonour which he had received, on Domhnall. So that it was for this reason they met each other on the plain of Magh Comair, which is now called Magh Rath of the Red Pools; where they remained for the six full days of the week striking and wounding, during which their wounds were equal, for their wants were not considerable, until the unfortunate, cursed, unlucky Tuesday on which Congal Claen, the son of Scannlan of the Broad Shield, was slain.

As to the monarch grandson of Ainmire, on the night of Tuesday before the battle of the red-pooled plain of Magh Rath was won, though some may have slept agreeably and soundly, *being lulled to rest* by the thrilling, agreeable, and symphonious musical strings, and by the low, mournful, soft strains of minstrels, the monarch
grandson

Balair, &c., where he never resided.—See Pedigree of king Domhnall, at the end of this volume.

^e *Fingall*.—O'Flaherty thinks that by

Fingall the Irish at this period meant Finland, but this is far from being certain.—See O'Flaherty's *Ogygia*, Part iii. c.

τ-αρδ-φλαῖτ h-ua h-Αἰνμπεῖς πο ῥοδαῖλ, πε ceipτ in ῥαῖα, ocup pe himpim na h-ιpγaile; uair ba h-αιpῖτε ler in αιpδ-πιγ α bpuu-δαλτα baiδε do bpuu-τιyγ-bάδύγ báip ap na bápaoh. Conaδ aipe pin po epig co h-aῖlam a moch-δεαδoil na maiδne Μαιpτι moipe maiδm-ige, ic breacaδ, ocup ic bán-ῥoillpiyγαδ an air do'n la lán-ῥoluy, comad he céδ ní at ciῥhpeaδ γup-ταιtnein na γpéne ic γlan-ῥoillpiyγαδ ὅp boῥδ-imlib in beaῖa, tpe deiγ-ιpuy ocup tpe deγ-cpeidem, opeῖ-pollpiγῖ na διαδαῖτα τυγῖτεp tῥia eoluy, ocup tῥia eaγnai-ḃeῖt, α γlan-puῖtmb na γpéne.

Iῥ ann pin po epig in γpian γlan-αρδ, γpῖp-ταιtneamaῖ, op pep-lannaib poΰt-γlana pῥim-peḃi in ppeΰpi taeb-γlain, talmanῖa, ic aΰγnam pe peol-uῖtaohaiḃ paigmoῖpi puaΰ do ῥompollpiyγαδ na ceῥhaΰaiΰḃi, itip na ḃa ciΰp apḃa, aḃḃteanaῖa, oiγῖeta, uaΰḃa, ḃap h-opḃaiγeaδ na poḃḃaḃaiḃ poῖceḃgaῖl ḃap taeb-imlib in beῖa, do tῥaῖῖaδ tῥen-bῥiγi tῥaΰaiγeῖta in cpeapa taiḃliγ teῖnnῖige, po cumad ocup po cumḃaiγeḃ ḃap ceapτ-meadon na cῥuinne, ocup iΰ amlaiḃ aῖaῖt peῖn ocup ḃa ciΰp min-γlana, meΰpaigῖi, na moΰ-ῖimῥell pe ῥoluctuγaδ na pῖn itip im-aigḃéli na h-uapḃaῖta ocup tῥom-neimḃiγi na teῖnnῖigeῖta. Aῖt ῥeanna, iΰ ap in poῖ ἄpḃ, aῖḃiḃḃ, paῖpῖiγ, poΰleaῖan, immedonaῖ, peitῥeΰ γpian ap γpῖp-peannaib γapḃ-loῖpῥeῖa, γeΰῥeῖtea γealain, ocup ḃa deγ-piḃḃ deῖc ḃoib-peῖn, ocup xxx. paΰτ, no paΰτ ap xxx. in caῖ piḃḃ, aῖt cenmoῖta aen piḃḃ, ocup aquaiΰ a aῖm-peῖn, ocup ocῥ-piḃῥech é, muna biΰex in bliadain, ocup maḃ bliadain biΰex iΰ nai-pῖῥtech

^f *Radiant countenance of the Divinity*,— i. e. religion and philosophy lead us to infer the existence of God from the splendour of the sun.

^g *Frigid zones*.—Ioiΰ na oá ciΰp ἄpḃa.— From this it appears that the writer had

some acquaintance with the ancient Roman or Ptolomean system of Astronomy: he may possibly have had before him the lines of Ovid:

“Utque duæ dextrâ cælum, totidemque sinistra

grandson of Ainmire slept not, in consequence of the weight of the battle and the anxiety of the conflict *pressing on his mind*; for he was certain that his own beloved foster-son would, on the morrow, meet his last fate. Wherefore he went forth vigorously, early on the great Tuesday of the defeat, when the morning was streaking and illuminating the eastern sky, and the first object he beheld was the glowing bright face of the sun shining over the borders of the world, in whose rays, through good faith and good religion, through knowledge and wisdom, the more radiant countenance of the Divinity^f is understood.

Then the bright-lofty, fiery-disked sun rose over the fair-banked, unobstructed horizon of the earth, moving with foresails, and uprising to illuminate the four quarters of the world, between the two high, stormy, frozen, frigid zones^g, which were fixed as fastening hoops around the extremities of the world, to moderate the great torrid force of the bright fiery circle which was fastened about the middle of the world. Next to these are two fine temperate zones, to moderate the seasons between the intensity of the cold, and the extreme sultriness of the heat; but the sun moves on the high, beautiful, wide, broad, middle circle, through fiery divisions of scorching lightning, which are twelve in number, each consisting of thirty or thirty-one parts, except one called Aquarius, which consists only of twenty-eight, unless the year be a bissextile one; but if the year be a bissextile one, then it consists of twenty-nine. The sign, through which the sun was travelling the day on which the Ultonians were defeated

Parte secant zonæ, quinta est ardentior illis:
Sic onus inclusum numero distinxit eodem
Cura Dei: totidemque plagæ tellure premuntur.

Quarum quæ media est, non est habitabi-

IRISH ARCH. SOC. 6.

lis æstu;
Nix tegit alta duas: totidem inter utramque locavit
Temperiemque dedit, mista cum frigore flamma."

Q

nai-þic̃tech; ocur ip é pindo ap a peglaim grian in laite pin pindo caein-þolair Chaingcech. Uair in ix. ad laiti a paic̃ rampaid do punpad pin, ocur oc̃t cal. Iuil do paici, ocur Maipc̃ ap paep laiti pecc̃m̃uine, ocur coigead̃ þic̃et̃t̃ air epci.

Ip í pin uair ocur aimpeap po eirgitar da comar̃ta caidi, coit-
cenda, crũtaig̃ti, cumdãc̃ta, ip cuib̃di, ocur ip cormaili, ocur ip
comlaine puapad̃ar ugdair pe h-inntamlúg̃ad̃ pe a céile, ocur delb-
comar̃ta dilep, dingnãc̃ach, dpech-þollrig̃ti na diãdãc̃ta, inuno pon
ocur g̃r̃ir-aĩged̃ g̃ruad̃-þolur, glan-edpoch̃t, g̃r̃ir-taitnemãc̃ g̃rene,
ic epgi i n-uillind̃ ingant̃aig̃, examail, oirp̃tir-dep̃cipt̃ na h-Innia,
d'or̃plug̃ad̃ imdopair a poirc̃, ocur a pãdairc̃, ocur a pĩg̃-þoil̃li,
do lẽg̃ud̃ a loiri, ocur a lappãc̃, ocur a loinnrig̃ti pã tpeabaib̃,
ocur pã t̃uãtaib̃, ocur pã t̃lãc̃t̃-ēp̃ichaib̃ in talman. Ocur din
aĩged̃ ad̃bal, or̃cap̃da, poplet̃an in air̃d̃-pĩg̃, h-ui Ainmipẽc̃ co n-g̃r̃ir,
ocur co n-glaine, ocur co n-a g̃ruad̃-þoil̃li. Co n-a peidi ocur co n-a
pũit̃in, ocur co n-a por̃cap̃id̃i, co n-a crũth̃, ocur co n-a cãime, ocur
co n-a comlaine, co n-a p̃nuad̃, ocur co n-a pãipe, ocur co n-a
pomair̃i. Co n-a h-aib̃, ocur co n-a háill̃i, ocur co n-a h-or̃cap̃-
dãc̃t̃, co n-a deit̃bepeãd̃, co n-a dell̃pad̃, ocur co n-a deap̃p̃c̃nũg̃ad̃
do dpechaib̃ dig̃rairi, dãtãmla, delb-comar̃tãcha dãendãc̃ta in
doman, ap n-ep̃gi ap in uillind̃ iat-glain, aig̃eap̃ta, iap̃tar-t̃uãir-
cep̃taig̃ na h-Eoppa, i com̃dail ocur i comair̃ri g̃nuiri g̃ruad̃-þoil̃li
g̃réne, do c̃peid̃ium co comlan, ocur do com̃p̃eg̃ad̃ a cupaile.

Nip pupail am do'n ap̃d̃-plait̃ d'ua Ainmipẽc̃, go po deap̃p̃c̃naige
a delb̃ da cãc̃ delb̃, ocur go po c̃inned̃ a c̃pũt̃, ocur a c̃iall̃, ocur
a cãt̃-oir̃ber̃t̃, a eimẽc̃, ocur a eangnum, ocur a for̃tamlãc̃t̃, a
g̃aír̃,

^h *Cancer*.—I pindo Chaingcech.—These June, fell on Tuesday. The Golden number also being 11, and the old epact 20, the 29th June was the day of new moon, and consequently the moon's age, on the 24th

defeated, was the bright-lighted sign of Cancer^h, it being the ninth day of the Summer quarter, the eighth of the calends of July, Tuesday being the day of the week, and the moon's age twenty-five.

This was the time and hour that two general certain protecting signs arose, the most similar, like, and complete that authors ever found to compare with each other, and with the most glorious, radiant countenance of the Divinity, namely, the radiant, brilliant, effulgent, and delightfully glowing face of the sun, rising in the wonderful south-east corner of India, to open the door of its eyesight and royal brightness, to shed its rays, flame, and radiance upon the tribes, nations, and countries of the earthⁱ; and the great, magnificent, hero-like, broad, bright countenance of the monarch grandson of Airmire, with a glow and brightness, with light and tranquillity, with radiance, comeliness, and beauty, with perfection and form, with nobility and dignity, with serenity and grace, with augustness, splendour, and effulgence, exceeding all the dignified, fair, and beautiful human countenances in the world, rising in the fair-landed, chilly, north-western corner of Europe, before and opposite the bright face of the sun, to believe entirely in, and to view its indications^j.

It was not to be wondered at in the monarch grandson of Airmire, that his countenance excelled every countenance, that his personal form, wisdom, and valour in battle, his hospitality, prowess, and

was, in accordance with our author's statement, 25. It appears, also, that according to our author's calculation, the summer quarter of the year began on the 16th of June. The sun enters the sign Cancer, according to the old calendars, on the ides [i. e. the 13th] of June.

ⁱ *Of the earth.*—In *zalman*.—It is curious that the masculine form of the arti-

cle is here, and in some of the best MSS., connected with *zalman*, the genitive case of *zalam*, the earth, which is a noun of the feminine gender. The same is observable of the word *zip*, a country, Lat. *terra*.

^j *To view its indications.*—i. e. king Domhnall rose to view the sun rising, to see whether its aspect boded success in the battle which he was to fight on that day.

ḡaír, ocur a ḡairceò ocur a ḡnimpada, a muipehn, ocur a mēirneç, ocur a mór-meanma, a paç, ocur a mḡdaçò, ocur a muiṭheandac̃t, ðap tpiatḡ-buioib toḡaioi in talman; ár níi iadpaç ocur mḡ compaicreat pa aen ðuine peme miam, pḡem a poðla pinechair mar ðo iadpaç pá'n apð-plaiç h-ua n-Ainmipech, uair ip iat po na ðual-ḡnimaṛta ðuchupa mḡ ap ðiallurṭap Domnall a cuipib cairḡuip-a, ocur a cormaleçt ceneoil na n-oipeç ocur na n-uapal-aṭpeç aipmṭep ocur ainmḡṭep inne, o Chonn Ced-cataç, mac Feðlimið Reac̃tmair, mic Tuatail Teac̃tmair, mic Fiachaið Finnola, mic Fearaḡaig Finnpechṭnaiḡ, mic Cḡimṭhainn Nianáir anuap co Domnall, mac Aeda, mic Ainmipeç, mic Setna p̃oinemair, poṭal-ḡnimaig, ap rin ruar .i. corcup Chuinð laip a laçair cata, ocur a cpoḡac̃t i cath-comlann; eimech Aipç Aen-ḡip, ocur a aebḡac̃t pe h-ainnib; ciall-ḡaír Chormaic hui Cuinð, ocur a p̃oiḡiç aipð-mḡ; cornumaig Cairppi Uipechair, ocur a luaç-upcair lamaiḡ; pichac̃t na plaçta Fiachach, ocur a iap-mairṭ ð'á aicmedaib; meḡnech Muipeaḡaig Tḡipḡ, ocur a tēp-molta tḡeapḡair; echṭmaipe Echach Muḡmedoin, ocur a menmanḡaḡ miled; nóḡ ocur miam-cpoçta Neill Nai-ḡiallaiḡ, 'ma poḡlaip ocur 'ma pḡémaigṭ neapç-clanna Neill tear ocur tuaið, tair ocur tair; cpaeb-ḡeapca Conaill ḡulban i nḡlenn-poṛṭaib a ḡnuip; Cath-beim colḡ-ḡuaibpech claiḡim in Chonaill ceaðna rin i n-ḡoṛnn-ḡlacaiḡ ḡoiṭ-lebḡa Domnaill; polç po-çap poṛ-oṛḡa Fearḡupa, mic Conaill, a ḡ-comṭuige a c̃inð; p̃ið-maigṭi p̃e-mið, p̃iṭh-ḡoṛma Seapna, mic Fearḡupa i n-imchumḡac̃ a aigçí.

Oḡoipḡe

^k *Con of the Hundred Battles*.—This name is Latinized Quintus Centimachus by O'Flaherty, in *Ogygia*, Part III. c. 60, p. 313.

^l *Fedhlimidh the Lawgiver*, is rendered Fedlimius Legifer by O'Flaherty, in *Ogy-*

gia, Part III. c. 57, p. 306, and Fethlemidius legifer by Colgan, in *Trias Thaum.* p. 447.

^m *Tuathal the Legitimate*, in Irish *Tuatail Techtmar*, is Latinized Tuathalius Bonaventura by O'Flaherty, in *Ogygia*,

and puissance, his sagacity, feats of arms, and achievements, his spirit, courage, and magnanimity, his prosperity, royalty, and splendour exceeded *those of* the most princely and distinguished tribes in the world; for there met not, and there united not in any one person before, such distinguished genealogical branches as met in the monarch grandson of Ainmire; for the following were the ancestral hereditary characteristics which he derived from his consanguinity with, and descent from the chiefs and noble fathers, who are enumerated and named *in the pedigree* from Con of the Hundred Battles^k, the son of Fedhlimidh the Law-giver^l, son of Tuathal the Legitimate^m, son of Fiacha Finnola, son of Feradhach the Justⁿ, son of Crimthann Nianar, down to Domhnall *himself*; son of Aedh, son of Ainmire, son of the prosperous and proud-deeded Sedna. Namely, he had the triumph of Con in the field, and his valour in battle; the hospitality of Art the Solitary, and his courteousness to women; the wisdom of Cormac, the grandson of Con, and his royal forbearance; the *skill in the art of* defence of Cairbre Lifeachair, and his dexterity at arms; the fierceness of prince Fiacha, and his munificence to his tribes; the courage of Muiredhach Tirech, and his laudability of reign; the chivalrousness of Eochaidh Muighmhedhoin, and his heroic magnanimity; the *polished* manners and beauty of form of Niall of the Nine Hostages, from whom the Ui-Neill, south and north, east and west, branch off and ramify; the bright eyes of Conall Gulban in the hollows of his countenance, and the terrific sword-blow of the same Conall was in the long-palmed arm of Domhnall; the curling golden hair of Fergus, the son of Conall, covered his head; the mild, graceful, black eye-brows of Sedna, the son of Fergus, ornamented his face. The prince
had

Part III. c. 56; but the cognomen Techmar is more correctly explained lawful, legitimate in the Book of Lecan, fol. 221.

ⁿ *Feradhach the Just*, is rendered Feradachus Justus by O'Flaherty, in Ogygia, Part III. c. 54, p. 300.

Ódoirpre éirtecta Ainmire, mic Seathna, a ríean-atar fóir i rothail na pláta; gúz, ocur gheann, ocur ghuir-dergi Aeda, mic Ainmirech, a deḡ-athair bodoin, i cumdach ocur i comeagair d'píce delbnaide Domnall.

Comd iat rin na neice ruaióinte, runnraðaca, rir ar diall, ocur rir ar delb-cormailgiurtar Domnall i ríeamtur na rígráide ríeme. Áct éna, nír ríurail dno aen duine rár iadrait ocur rár imóthairgeat na h-erhail ríu uile, go mað éenn codnairḡi cormairle do cach, ocur go mað rígearna rídnairtech tuarurtail d'uarlib ocur d'árd-mairib, cen co beith ríoracht na ríearabra rir im airí-rígi. Uair ba he rin aen duine dar d'píech-derg-delbairḡed d'pírenugud deilbi do dainib in domain, .i. Domnall, mac Aeda, mic Ainmirech, mic Seathna, mic Ríargura Cenn-rata, mic Conaill Gulban, mic Neill Naí-ḡiallaig, mic Echach Muir-meadoin, mic Muirḡeairḡ rírig, mic Ríachach Spairtine, mic Cairpre Lipeáair, mic Cormaic cupata, mic Airḡ Aenrír, mic Cumd Ced-cátaig, rí compairḡ clanna caide, cormairle, cormairḡed, ciallḡa, coirḡenna, c'raeb-ḡarḡa, cath-airḡearḡacha, Cumd Ced-cátaig.

Iar rin innraigir in r-airí-rígi co Tulcán na d-tailgeann, ar lar in longrúirḡ, baile i m-bíoir airí-naím Epeann ic ríreḡail a rírach, ocur a cantain a n-urhairḡi; gur ríáirḡitar ḡair ḡann, mac

° *Lively face.*—For the periods at which these different ancestors of Domhnal flourished see his pedigree at the end of this volume.

If these characteristic distinctions of the royal ancestors of king Domhnall were not *imagined* by the writer, he must have had more copious accounts of them than we are able to discover at present. It is probable, that he had ancient poems addressed to

many of them, which have been since lost, in which allusions were made to their personal forms, and to the attributes of their minds; and it is not unlikely that he drew also on his own imagination, which, we have every reason to believe, was sufficiently extravagant, for the qualifications of others for which he had no authority. There are documents still remaining which would bear him out in many of the qualifications

had also the acuteness of hearing which distinguished his grandfather Ainmire, the son of Sedna; and he had the voice, hilarity, and rudeness of countenance of Aedh, the son of Ainmire, his own good father, well expressed in his lively face°.

Such were the particular distinguishing attributes derived by Domhnall from the kings, his ancestors; and it was inevitable that any one in whom all these characteristics were united and concentrated, should not be the head of counsel to all, and the bountiful payer of stipend to nobles and arch-chieftains, even though there should be resistance or opposition to him regarding the monarchy; for he was the only man whose countenance excelled in form and majesty all the countenances of the men of the world, namely, Domhnall, son of Aedh, son of Ainmire, son of Setna, son of Fergus Cennfada, son of Conall Gulban, son of Niall of the Nine Hostages, son of Eochaidh Muigmhedhoin, son of Muiredhach Tirech, son of Fiacha Sraibhtine, son of Cairbre Lifeachair, son of Cormac the Heroic, son of Art the Solitary, son of Con of the Hundred Battles, in whom all the powerful, fair-bodied, wise, wide-branching, warlike race of Con of the Hundred Battles, meet.

After this the monarch advanced to Tulchan na d-Tailgenn^p, in the middle of the camp, where the distinguished saints of Erin were used to chant their vespers and say their prayers; and he sent Gair Gann, the son of Feradhach^q, to request the arch-chieftains of Erin to hold

he ascribes to some of those kings, such as the wisdom of Cormac, the dexterity at arms of Cairbre Lifeachair, &c.

^p *Tulchan na d-Tailgean*,—i. e. the hillock of the saints. The name is now forgotten at Magh Rath. *Tailgean*, which was first applied by the Druids to St. Patrick, and signifies *of the shorn head*, “*circulo tonsus in capite*” (Trias Thaum. p.

123), was afterwards employed to denote any distinguished saint who became the patron of a diocese or parish.

^q *Gair Gann Mac Feradaigh*, is not mentioned in any of the Irish Annals or genealogical books, accessible to the Editor, so that he cannot determine whether he was a real or fictitious character.

mac Feraðaiǵ, d'fopcongar fop apð-maiði Epeann ap co cinnðir
 a comairli im cath no im ðomaðaib do Chongal. Iſ de rein po
 epǵidar uairli ocur apð-maiði Epeann, ocur iaðraτ co h-anbaib,
 opcarða, inðriǵ, ƿa ðreich n-ðelb-ðomarþaiǵ n-ðomnaill, ocur
 ðelbair ðomnall na briaþra beca ƿa do ðeiptnugað na comairli
 ƿe cach, ocur d'ƿuaraít a h-aððair ocur a h-anceanta:

Cio do ǵén ƿe Congal Claen,
 a ƿuirpe nime na naem?
 ní uil ðam beit im beðairð,
 ic mac Scannlain Sciaτ-leathain.

ða tƿéiǵear mo ƿiǵi ƿeill
 do Chongal in ǵairceð ǵéir,
 canƿairþer 'ǵum t̃uaτaib tƿell,
 naé am ƿiǵ ƿuanaid, ƿo t̃enn.

ða tugar caτ iſ Congal,
 taet ƿiǵ Cuailnǵi na ǵ-comƿam;
 ðurƿan ðal i tiaǵar ann,
 taet a ðalta le ðomnall.

Fop ǵói ǵnairt ƿƿaintear ǵala:
 ibið bƿain ðoirbi, ðuba,
 ióƿið ƿaer-clann ap cach t̃í,
 biaid óǵán ðana haichí.

Cio do ǵ.

Iſ and ƿin po ðinnƿet na cuiǵeðaiǵ a comairli, ocur níri ear-
 aentaǵ in τ-apð-ƿlaiτ h-ua Ainmirech na n-aǵaid-ƿein; ocur ba
 h-i comairli po ðinðƿet, ǵan beit ƿa ðomaðaib claena, cennτƿoma,
 coðarƿnaéa Chongail, aét caτ do ðinned ma ðomair, ocur a
 t̃oicƿraði do tƿaethað ǵan t̃eƿarǵain, ap laτair in laithe ƿin.
 Iſ de ƿin po epǵ in τ-áirð-ƿiǵ, ocur po up̃toǵaib a oll-ǵuét inðriǵ
 op airð, do ǵréraét ǵarƿairð ǵruað-ióillri ǵaibeal; ocur iſ eð
 po ƿaibeτar ƿiu:

Epǵið,

hold a consultation about whether battle or conditions should be given to Congal. Wherefore the nobles and arch-chieftains rose up, and proudly, nobly and majestically closed around the well-known remarkable countenance of Domhnall; and Domhnall composed the few words following to interrogate all as to the counsel, and to set forth its cause and nature:

“What shall we do with Congal Claen,
 O Lord of heaven of saints?
 I cannot remain in life
 With the son of Scannlann of the Broad Shield.
 If I resign my noble kingdom
 To Congal of fierce valour,
 It will be said among my tribes awhile
 That I am not a mighty or firm king.
 If I give battle to Congal,
 That king of Cuailgne *renowned* for feats shall fall;
 Mournful the event which will happen there,
 His foster-son shall fall by Domhnall.
 Against the false *ones* battles are ever gained:
 Ravenous black ravens shall drink *of blood*,
 Some nobles from every house shall perish,
 There is a youth on whom it will be a stain.
 What shall,” &c.

Then the provincialists held a council, and the monarch grandson of Airmire did not dissent from them; and the resolution to which they came was, not to submit to unjust, exorbitant, and unreasonable conditions from Congal, but to give him battle, and put down his ambition without mercy on that very day. Wherefore, the monarch rose and raised his powerful regal voice on high, to exhort the bright-cheeked youths of the Gaels, and spake to them in this wise:

Εργιδ, εργιδ, α ογυ, αρ in τ-αιρδ-μιν, co hercaid, ocur co haentaðac, co cobraid, ocur co cellide, co nearpmar, neam-rcat-ach, pe pperatal na porécní pea Ulad ocur allmarach; aét éena gura fercair plaitiura, ocur gura h-athcup aipecair d'Ull-taib ocur d'allmarcaib a combaig ocur a comerigi pe claen-biðgaib Chongail in bar cenn-ri do'n cúpí ra; ocur din gura taðar tiúg-ba gan teararigan do Chongal cach cat-choma comégni cúingear; uair ní dlíg tarb tnué-meap, troðac a éterarigan, na duine co n-oll-ghnímaib diabail dílgud, muna taibligtea o trom-épaide, uair buð étrumaioi a iargno ocur a oipérecht agum-ra, ocur buð ciúimide a criúh-gallpa cúmað im criúe, gíð geogaintep mo épiúip-dalta epaide Congal. Ocur a luét in taib pí éear ám ale, bar aipd-μιν Epenn, .i. a apd-clanna Oilella Uluim, ocur a ðeð-clanna ðéðla Dáirpine, ocur a clann-maíne epóða Conaire, ocur a

caem-cíneð

^r *Olioll Olum*.—Α από clanna Oilella Uluim.—Olioll Olum was king of Munster about the year 237. He is the ancestor of the O'Briens, Mac Carthys, O'Donovans, O'Sullivans, O'Donohoes, and of almost all the distinguished families of Munster, of Milesian descent. Of all his descendants the O'Donovans are the senior, being descended from Daire Cearb, the second son of Olioll Flannbeg, king of Munster, and senior representative of Olioll Olum, while the Mac Carthys, and all the other families of the Eugenic line, are descended from Lughaidh, the third son of the same king. The descendants of Eochaidh, his eldest son, became extinct in Crimthann Mor Mac Fidaigh, one of the most celebrated of the Irish Monarchs, who began his reign about the year of our Lord 366.—See O'Flaherty's *Ogygia*, Part III.

c. 81. See also Note G, at the end of this volume.

^s *Race of Dairfhine*.—Ðeð-clanna ðeðla Ðairpine. These were a powerful people in Munster in the second, third, and fourth centuries, not considered to be of Milesian descent, but their power was much crippled by the race of Olioll Olum in later times. After the establishment of surnames in Ireland the principal families of this race were the following: O'Driscol, O'Coffey, O'Curnin, O'Flynn Arda, O'Baire of Munter-Bhaire, O'Leary of Rosscarbery, O'Trevor of Kilfergus, all in Munster, and Mac Clancy of Dartry, in the county of Leitrim in Connaught.—See Keating, *Pedigree of O'Driscol*.

^t *Conaire*.—Clann-maíne epóða Conaire.—These were the descendants of Conaire II., who was monarch of Ireland

“Arise, arise, O youths,” said the monarch, “quickly and unanimously, firmly and prudently, vigorously and fearlessly, to meet this attack of the Ultonians and foreigners; so that the evening of the reign and the destruction of the dominion of the Ultonians and foreigners shall be brought about, who are on this occasion joined and implicated in this iniquitous insurrection of Congal against you; and so that the battle reparations, which Congal so loudly demands, may be the battle in which his own final destruction shall be wrought; for a furious, enraged bull is not entitled to protection, nor a man with the daring deeds of a demon to forgiveness, unless, indeed, he is purified by repentance; (for even though the beloved nursling of my heart, Congal, should be slain, his sorrow and regret *for his crimes* would make me lighter, and his anguish *for past offences* would render my wounded heart calmer). And you, men of the south,” said the monarch of Erin, “you high descendants of Olioll Olum^r, you good and valiant race of Dairfhine^s, you brave progeny of Conairè^t, you fair, protecting offspring of Cathair^u, and
you

about the year 212. A very distinguished branch of them passed over into Scotland, where, as venerable Bede informs us, “they obtained settlements among the Picts either by an alliance or by the sword;” but the people here addressed by the monarch Domhnall were the inhabitants of Muscraighe Mitine, in the present county of Cork; of Muscraighe Breogain, now the barony of Clanwilliam, in the county of Tipperary; of Muscraighe Thire, now the baronies of Upper and Lower Ormond, in the same county; and of Corca-Bhaiscinn, now the baronies of Moyarta and Clonderalaw, in the south-west of the county of Clare, in all which the descendants of this

monarch, Conairè, were then settled. The families then settled in these territories were a few centuries afterwards dispossessed by the descendants of Olioll Olum, so that we have no account of the chieftains of this race in modern times, with the exception of the O'Donnells of Corca Bhaiscinn, who, however, sank under the Mac Mahons (a branch of the O'Briens of Thomond), in the fourteenth century.—See O'Heerin's Topographical Poem, for the possessions of the descendants of king Conairè, at the Anglo-Norman Invasion of Ireland.

^u *Protecting offspring of Cathair.*—Caem-
cine cornamác Caṡáir.—These were the

éaem-éined cornamác Caṡáiri, ocur a mór-Leaṡ maíðmeṡ Moḡa
 co coitcenn arṡena, cuimníḡíð-ri do Congal na ḡoirṡ-briaṡra ḡera,
 ḡlám-aíṡpeṡa ḡeoin do paíðurṡar riḡ. ḡail ḡon ar oṡraṡ a ail
 ar laeṡ-ṡoirniḡ Laiḡen. Tarr tuirṡ d'á taeb, a aṡere pe
 h-Orpaiḡib. Oruide ar ḡairrṡiḡ aḡrubao ar ḡeḡ-pluaḡaib ḡer-
 munan. Ocur a luṡt in taeb-ri tuaid, ðin, baí aipḡ-riḡ Erienn,
 ní luḡa ir cuimníḡṡi ḡia baí curaoaib-ri do Chongal na tiuḡ-
 baṡamla ṡroma, ṡairṡemaṡa ṡarṡarail tuṡ ar baí ṡuaṡaib:
 Uṡh bó bṡuṡi do bṡor a baṡamail do caṡ-ḡuioḡib cṡoda cneap-
 ṡoilṡi Cṡuaṡna ocur Connaṡt. Fal riḡð-ḡuill pe riṡu, ṡuḡliṡ
 pe ṡuaṡaib ṡroma, ṡairṡeṡa, ṡrebaṡe ṡemṡa, ocur ṡlaṡt Miḡe.
 Cíð iaṡ m'amaṡ ocur mo ḡeopaíð-ri ṡóṡ, ar plaiṡ riṡénác ṡoḡla,
 ní luḡa irleagaḡ d'á laeṡṡaḡaib inṡamail ainmeṡ, aṡipech, eṡraíð
 Chongail ar a curaoaib, .i. caep ar ḡeimṡun, do paíðurṡar riṡ.
 Comḡ aṡe riḡ, cluimḡ ocur cuimníḡ-ri mo ṡecurṡa ṡiḡepnaṡ,
 ocur

descendants of Cathaoir Mor, monarch of
 Ireland, of the Lagenian race, about the
 year 174. (See Ogygia, Part III. c. 59.)
 He is the ancestor of all the distinguished
 Irish families of Leinster (with the excep-
 tion of O'More, O'Nolan, and Fitzpatrick
 of Ossory), as of Mac Murrough, now Kava-
 nagh, O'Dempsey of Clannaliere, O'Conor
 Faly, O'Dunn of Dooregan, O'Toole,
 O'Byrne, &c.

^v *Leath Mhogha*.—Mop-Leaṡ maíðmeṡ
 Moḡa—Leath-Mogha, i. e. Mogha's half, is
 the name of the southern half of Ireland,
 so called from Mogha Nuadhat (the father
 of Olioll Olum mentioned in Note ^k), who
 was king of it. For a description of the
 boundary between Leath-Mogha the south-
 ern, and Leath Cuinn, the northern half of

Ireland, see Circuit of Muirheartach Mac
 Neill, *note on line 128*, pp. 44, 45.

^w *Ossorians*. — Orpaiḡib. — The an-
 cient principality of Ossory was coextensive
 with the present diocese of Ossory. It
 comprised the entire of the present county
 of Kilkenny and the barony of Upper
 Ossory, in the Queen's County, excepting
 some very small portions not necessary to
 be specified in this place. It has been
 from the dawn of history one of the most
 celebrated territories in Ireland, and its
 chiefs were considered so distinguished
 and of such high rank, that the monarchs
 of Ireland did not think themselves above
 marrying their daughters. The hero of
 this tale and his brother Maelcobha, had
 both wives out of this territory.

you great and triumphant inhabitants of Leath Mhogha^v in general, remember to Congal the bitter, sharp-insulting, loud-abusing words which he said to you. ‘A hound’s valour over ordure’ is his insult to the heroic troops of Leinster; ‘the belly of a pig to its side’ his saying to the Ossorians^w; ‘stares on the oak’^x he likens unto the noble hosts of Desmond^y! And you, men of the north,” said the monarch of Erin, “your heroes have not less cause to remember to Congal the last heavy-insulting derogative comparisons he has made of your tribes: ‘a cow’s udder boiled in water’ he compares to the bright-skinned valiant bands of Cruachan^z and Connaught. ‘A hedge of white hazel before men’ he likens unto the heavy, prosperous, active tribes of Tara and fair Meath. As to my own soldiers and exiles, moreover,” said the upright king of Fodhla [Ireland], “their heroes are no less degraded by the reviling, reproachful, spiteful comparison which Congal has made to them. ‘Caer ar geimiun’^a he calls them. Wherefore hear and remember my exhortation of a lord, and my command of
of

^x *Stares on the oak*.—The stare or starling, called by the Irish *opuio*, is a very timid and unwarlike bird.

^y *The noble hosts of Desmond*.—*Deimiu-mu*, *Desmond*, at this time comprised the south half of Munster, being divided from Thomond by a line drawn from Brandon Hill, in Kerry, to Lismore and Dungarvan, in the county of Waterford; but in later ages Desmond comprised only Mac Carthy More’s country.

^z *Cruachan*.—*Cpuachna*, Gen. of *Cpu-acha*, or *Cpuachan*, the name of the ancient palace of the kings of Connaught. It is now called Rathcroghan, and is situated nearly midway between Tulsk and Belanagare, in the county of Roscommon,

and the ruins of several forts, and of an extensive Pagan burial ground, called *Roilig na Riogh*, i. e. the cemetery of the kings, are still to be seen at the place.—See Ordnance Map of the parishes of Ogulla and Kilcorkey, on which the present remains at Rathcroghan, with their names, are accurately shown. It is remarkable that the Ultonians of the ancient Irish race still consider themselves as hardier and more warlike than the natives of Munster, Connaught, or Leinster, and would not hesitate, even at this day, to call them soft fellows, not fit for war or hardship.

^a *Caer ar geimiun*; it has been thought better to leave this phrase untranslated.

ocur m'p̄orcongar airig ocur air̄d-r̄iḡ oirb-r̄i; .i. nar ub r̄iblach, pul-r̄adarcach, r̄odibrech r̄ib i culuib in cat̄a umuib ar cat̄ n-air̄d, ac̄t gur̄ ob c̄roda cenn-tr̄oma, com̄remi bar̄ cupaid̄ do c̄ornam na cat̄-laīr̄ec̄; gur̄ ob tenna, tr̄oma, cat̄-ḡreamannāc̄a tuim̄de bar̄ tren-fear̄ pe tenn̄taib tr̄om-t̄alman, ocur gur̄ ba luāta, leim̄ig, lēdar̄taīḡ lama bar̄ laēc̄raide i com̄neart bar̄ col̄g, ocur bar̄ c̄rairech, ocur bar̄ cath-r̄ciāt̄; ocur na h-eir̄gead̄ uuib d'inn̄raiḡid̄ na h-im̄pea-r̄na ac̄t cat̄ aen r̄ir̄ a h-ér̄caid̄ a hind̄-raiḡid̄. Uair̄ ba taeb pe tollair̄be do t̄igear̄na taeb pe fer̄g-lonn̄aib bar̄ r̄ir̄-laēc̄-r̄i, mun ub com̄dic̄ra bar̄ cupaid̄ co lātair̄ da luāt̄-c̄ornam: ocur mād com̄dic̄ra cet̄fāda bar̄ tren-fear̄, tab̄raid̄ in tachar̄ ra co tal̄car̄, tul-bor̄b, tar̄b-ried̄iḡt̄i, tr̄er-leim̄ech, mar̄ a tachar̄ 'ḡá t̄ar̄r̄ngair̄e duib o airm̄ir̄ bar̄ n-uar̄al-br̄athar̄, .i. na pet̄lainne r̄iḡ-r̄oill̄r̄i, ocur na leiḡi loḡmaire, ocur na c̄raib̄i cell̄id̄i, cor̄p-r̄iant̄a, coim̄det̄a a c̄riplach d̄ercach, d̄eir̄ḡréid̄ech d̄erb̄-ḡlan̄ruine na diādach̄ta, .i. Colum Cille, mac fell̄m̄ida r̄ir̄-ūḡdar̄ta f̄eol̄im̄id̄, a fine Neill N̄ai-ḡiallaiḡ; gur̄ ub ar̄ air̄r̄ir̄ na h-ir̄lab̄ra r̄in do or̄id̄aiḡ in t̄-ūḡdar̄ na fer̄ba r̄ileo ra, in̄and̄ r̄ón ocur na breath-r̄ocla br̄iāthar̄:

Tab̄raí̄d̄ in cat̄ co calma,

ir̄ir̄ r̄iḡ ir̄ r̄iḡ-d̄amna,

r̄raint̄er̄ ar̄ r̄luaḡ Ulad̄ án;

bud̄ cum̄an leo a n-im̄ar̄baiḡ.

Tab̄raí̄d̄ in cat̄ co calma,

ir̄ir̄ r̄iḡ ir̄ r̄iḡ-d̄amna;

gab̄ar̄

^b *Columbkille, the son of Feidhlimidh.*— For the relationship between the monarch Domhnall and St. Columbkille see genealogical table, showing the descent of O'Maoldoraidh, O'Canannain, and Mac Gillafinnen, at the end of this volume. Adamnan states distinctly, in his Life of

Columbkille, (lib. i. c. 39.) that that Saint foretold the battle of *Munitio Cethirni*, or *Dun Ceithirn*, which was also fought by Congal against king Domhnall, about ten years previous to this of Magh Rath.—*Colgan Trias Thaum.* p. 349. The Irish generals were accustomed to tell their

of a prince and monarch to you, namely, be not found loitering, gaping around, and unsteady in the rear of the battle; but let the conduct of your heroes be brave and headstrong to maintain the field of battle; let the feet of your mighty men be firm, solid, cemented, and immoveable on the earth, and let the hands of your champions be quick, expert, and wounding in using your swords, lances, and warlike shields, and let none of you go into the conflict except one who longs to approach it; for it would be trusting to shadows in a prince to trust to the exertions of your heroes unless they were all equally anxious to rush to the scene of action to defend him. And if the minds of your mighty men be equally anxious, fight this battle firmly, fiercely, furiously, and obstinately, for this battle is foretold to you since the time of your noble relative, viz., the royal bright star, the precious gem, the wise, self-denying, meek, divine branch who was in the charitable, discreet yoke of the pure mysteries of the Divinity, namely, Columbkille, the good and learned son of Fedhlimidh^b, of the race of Niall of the Nine Hostages." To record this speech the author composed these poetic words:

"Fight the battle bravely,
Both king and prince;
Let the noble host of Ulster be defeated;
They shall remember their emulation.
Fight the battle bravely,
Both king and prince;

Let

soldiers, before every formidable battle in which they were about to engage, that victory had been foretold to them in that battle by one of the early Irish saints. As late as the reign of Elizabeth, Hugh O'Neill, Earl of Tyrone, caused O'Clery

to read a prophecy of this nature ascribed to Columbkille, aloud to his army before the battle of the Blackwater, fought in the year 1595, in which he gained a signal victory over the Marshall of Newry and his veteran English forces.

γαβαρ δοιβ co τaeτρac ann,
 in da Congal im Domnall.
 Domnall breac, mac Eachach áin,
 ocur Congal, mac Scannlain,
 Aed ip Congal meic Eachach,
 ocur Suibne paep-brečach.
 Co tí oitē brečan co brath,
 ocur oitē Saxon paep-žnač,
 co na pīa peap bečad paip
 d'Ulltaib uaib na d'allmarchaib.
 Cpet pa tancatap o tiž,
 maicne Eachach a h-Alban?
 nopad lop doib Congal ciap,
 ap ulc ocur ap anpiap.
 Fégaō lib Congal Cuailngi,
 ož na cipce clúm-puaioi,
 cpeō pīl eturpu etip,
 ip ož in žeoio žel-eitiz?
 Ip bec d'peoil
 itip uiz cipce ip uiz žeoio;
 maipž do mill Epiōd uile,
 tpe impeapain aen uize!
 Tapžad lán pečt n-dačac n-ōpon
 d'uizib žed in aen maō,

ocur

^c *Congal of Cuailgne*.—Congal Cuailg-
 ne.—Cuailgne is the name of a very cele-
 brated mountainous district in the now
 county of Louth, lying between Dundalk
 and Newry. Congal is called of this place
 not because he was the possessor of it, but

because it originally belonged to the pro-
 vince of Ulster, of *all* which his ancestors
 had been kings. The ancient Ulster, as
 we learn from the best authorities, ex-
 tended southwards as far as Inver Colpa,
 the ancient name of the mouth of the

Let them be pressed till there fall
 The two Congals together with Domhnall.
 Domhnall Breac, the son of noble Eochaidh,
 And Congal, son of Scannlan,
 Aedh and Congal, the sons of Eochaidh,
 And Suibhne the just-judging.
 Until eternal destruction to Britain come,
 And the destruction of the ever-noble Saxons,
 So that not one man shall go eastwards from you
 Of the Ultonians or of the foreigners.
 Why have they left their home,
 The sons of Eochaidh from Alba?
 It was enough for them that Congal the black
 Should be in evil and insubordination.
 Behold ye *the conduct of* Congal of Cuailgne^c!
 What is the difference at all between
 The egg of the red-feathered hen,
 And the egg of the white-winged goose?
 There is little difference of meat
 Between the hen egg and the goose egg;
 Alas for him who destroyed all Erin
 For a dispute about one egg!
 The full of seven strong vats was offered
 Of goose eggs together,

And

River Boyne, and comprised not only the
 mountains of Cuailgne, now correctly
 called in Irish Cuailghe, and Anglicised
 Cooley, but the entire of the county of
 Louth, which now belongs to Leinster.
 At this time, however, Congal was only
 king of Ulidia, and possessed no part of

this mountainous district, for it then
 formed a portion of the territory of Oir-
 gial, Anglicè Oriel and Uriel, which be-
 longed to Maelodhar Macha. It was wrest-
 ed from the Clanna Rudhraighe so early
 as the year of Christ 332.

ocur uḡ oir imaille,
 ar uachtar caça daibce.
 Tapara do Congal Claen,
 in tan po bi aḡ Dun na naem,
 bennaçt fear n-Érend uile,
 ba momor in t-íc aen uige.
 Tapad do each do caç grait,
 ocur bó da caç tánaid,
 uingí d'or i cind caç lip.
 o Drobair co Dui-bimír.
 Tapad dó aball caç lip,
 ocur droigean gan eirlip,
 ocur garða,—mor in greim,—
 in caç aen baile a n-Érind.
 Tapad rigí n-Érenn dó,
 do Congal Claen, géar ba ró,
 mo beç-rí, gér mor in ail,
 in aird-rig uile ar Ulltaib.
 A edail pén pe bliadain,
 do-rum a h-Érinn iat-glain,
 m'edail-rí a h-Ulltaib, gan on,
 a tabairt for do Congal.
 Tapad m'each ip m'eirpead dó,
 do Chongal Claen, gér ba ró,

oul

^d *I offered*.—Tapara, is the ancient form of the pret. first person sing. indic. mood of the verb now written taprim, in the present tense, ind. active.

^e *Dun na naemh*.—"Fortress of the saints." This is but a poetical name for

Domhnall's own palace, where he had the principal saints of Ireland assembled.

^f *Fort*, lip.—*Lis*, an earthen fort, is an old word still used to denote the entrenchments which the ancient Irish formed for defence around their houses.

And an egg of gold along with them
 On the top of each vat.
 I offered to Congal Claen^d,
 When he was at Dun na naemh^e,
 The blessing of the men of Erin all,
 It was a great mulct for one egg.
 There was offered him a steed from every stud,
 And a cow out of every herd,
 An ounce of gold for every fort^f,
 From Drobhais^g to Duibh-inis^h.
 There was offered him an apple-tree in every fort,
 And a sloe-tree, without fail,
 And a garden,—great the grant,—
 In every townland in Erin.
 The sovereignty of Erin was *even* offered
 To Congal Claen, though it was too much,
 And that I should be, though great the disgrace,
 Sovereign over all Ulster *only*.
 His own profits for a year
Raised from fair-surfaced Erin,
And my profits out of Ulster, without diminution,
 Were to be given moreover to Congal.
 My steed and battle-dress were offered
 To Congal Claen, though it was too much,

And

^g *Drobhais*.—*Dróbair*, now Drowis, a river which flows out of Lough Melvin, in the north-west of the county of Leitrim, and falls into the bay of Donegal, at Bundrowis, on the confines of the counties of Leitrim and Donegal.

^h *Duibh-inis*.—*Duibh-inis*, i. e. Black

Island, a name generally Anglicised *Dinish*. There are so many islands of this name in Ireland, that it is difficult to determine which of them is here alluded to; but this *Duibh-inis* must be looked for on the eastern coast on a parallel with the

River Drowis.

dul dom' dpuim-ri for m'each,
 i riadnairi allmarac.
 Tarḡad do Congal na cpeć,
 ícc anbail ina eineć;
 tarḡad dó a ní a deipead fein,
 d'óri ir d'airget, na óig-réir.
 Tarḡad na tri trića,
 doneoch ro b'fearr im Tempaiḡ,
 ocur pciath nír nar ḡab cać,
 do Congal, do tuir Tempach,
 tuać cach típe caićpeo de,
 ocur baili cać tuaiće.
 Tarḡad plead, ba mor in ail,
 do Chongal Claen, a Tempaiḡ,
 ḡan neac da denum, miao n-ḡal,
 aćt mać níg ocur nígān,
 ḡan neac d'a h-ól, monar n-dil,
 aćt mac mna no pír d'Ulltaib.
 Tarḡad ar m-bennaćt pa peac,
 itir laeć ocur cleipeć,
 ar Congal Claen cpiche in Scail,
 ar rin uile do ḡabail.
 Tarḡad ar luigi pa peac,
 itir laeć ocur cleipeć,
 oḡ tucad ar clar ille,
 nach tar aćt tria ćairipe.

O

ⁱ *In presence of the strangers.*—This was a token of humiliation on the part of the monarch. Instances of this kind of humiliation are numerous in the traditional

stories of most parts of Ireland.

^j *Crích an Scail.*—Cpíce in Scail, the country of Scal, was the ancient name of a territory in Ulster, but its situation we

And *liberty* to mount off my back on my steed
 In presence of the strangersⁱ.
 There was offered to Congal of the plunders
 A great reparation in his injury;
 There was offered him whatever he himself should say,
 Of gold, of silver, to his full demand.
 There were offered the three eastern cantreds,
 The best around Tara,
 And a shield against which battle avails not,
 To Congal, the prop of Tara,
 A cantred in every territory should be his,
 And a townland of every cantred.
 There was offered a banquet,—great *to me* was the disgrace,—
 To Congal Claen at Tara,
 To prepare which there should be none *employed*,—what an honor!
 But kings and queens only,
 Of which none should partake—gracious deed—
 But the son of an Ultonian man or woman.
 Our blessing was offered respectively,
 Both from the laity and clergy,
 To Congal Claen of Crich an Scail^j,
 For accepting of these offers.
 Our oath was offered respectively,
 Both from the laity and clergy,
 That the egg brought him on the table
 Was not for insult but affection.

As

have not as yet been able satisfactorily to determine. There is a remarkable valley, a part of the territory here called Crich an Scail. See Book of Lismore in the Library of the Royal Irish Academy, fol. 224, *b*, *a*.
 Slemmish, in the barony and county of Antrim; and it is probable that it formed

O nár gab-puin rin uile,
 uaim-ri a cunta in aen uige,
 ní h-eicean dun preagra fano
 ní ar a eagla por tairgream.

O nár gab-ran rin po fer,
 tabraíð-ri óó a ní cúingfer,
 dúine ní mebul in mod,
 noóca dlis demun dílgoð.

Am goirtibe fa óó de,
 am ailtpe ocur am aide ;
 co trarera dia a dá láim,
 ar in tia do ní in écair,

Mo debaid ir Congail Claen
 ir debaid ellti pe laeg,
 debaid mic ir a matar,
 ir trois deir deapbraithar.

Mo gleó-ra ir Congail fá'n clao,
 ir gleo mic ir a atar,
 ir imarbad cariat cain
 ní ma tucad in cat rin.

Me po éoguib Congal Claen,
 ocur a mac imaraen,
 do éogbuir Congal 'r a mac,
 inmain diair éubaid, éomhar.

Do

^k *Foster-father*.—Stanihurst speaks as follows, in regard to the fidelity between foster-brethren, in Ireland, Lib. i. p. 49 :—
 “You cannot find one instance of perfidy, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of dangers for the safety of those who sucked their mother’s milk; you may

beat them to a mummy, you may put them upon the rack, you may burn them upon a gridiron, you may expose them to the most exquisite tortures that the cruelest tyrant can invent, yet you will never remove them from that innate fidelity which is grafted in them, you will never induce them to betray their duty.” On this sub-

As he has not accepted of all these
 From me in *reparation* of the crime of the one egg,—
 We need not give a weak response,—
 It was not through FEAR of him we offered *them*.
 As he has not accepted of these, as is known,
 Give you to him what he desires,
 With us the mode of *giving it* is no treachery,
 ‘A demon is not entitled to forgiveness.’
 I am his foster-father^k doubly, indeed,
 I am his fosterer and tutor :
 May God strike down both the hands
 Of him who doth injustice.
 My battle with Congal Claen^l
 Is the battle of a doe with her fawn,
 The battle of a son and his mother,
 And the fight of two brothers.
 My conflict with Congal in the field
 Is the conflict of a son and a father,
 The dispute of kind friends
 Is the thing about which that battle is given.
 It is I that reared Congal Claen,
 And his son in like manner,
 I reared Congal and his son ;
 Dear to me are the noble, puissant pair.

From

ject the reader is also referred to the following authorities :

“Moris namque est patriæ, ut si qui nobilium infantem nutriunt, deinceps non minus genitoribus ejus in omnibus auxilium exquirat.”—*Life of St. Codroe apud Colgan*, Acta SS. p. 496, c. 10.

“Solum vero alumnis et collectaneis, si quid habent vel amoris vel fidei illud ha-

bent.” — *Giraldus Cambren. Topographia*, Dist. iii. c. 23, Camden’s Ed. p. 745.

“Ita de singulari et mutuo affectûs vinculo inter nutricios et alumnos in Hiberniâ Giraldus Cambrensis in *Topographia Hib.* Dist. 3, c. 23, et alii passim scribunt.”—*Colgan*, Acta SS. p. 503, Note 48.

^l*Congal Claen*.—Mo ðeðarð iŕ Congal Claen.—This shows the extraordinary

Do glún Scannlain tolaib gal,
do ògburra in cup Congal,
do glun Chongail ra caem clú,
do ògburra fein Paelcú.

La na gabai uaim-ri rin,
a mic Scannlain Sciað-lethain,
ca breò beipe, mori in mod,
orm-ra, mapead, at aenoi?

Sebara uait, mad maiò lat;
tabair dam-ra, do daò mac,
do lam díò, ir do bean maiò,
t'ingean ir do porc po-glai.

Noòà beiri aòt pind pe pind;
bid me do teine timcill,
not gonfa in gai dremian dub;
noòo dlig deman dilgud.

Ata a' t'aenar peac caò riò
'gom aimleap o òir do tìr,
pod leapaigiur tairir rin,
o'n lo pod n-uc do matair.

A Laighe do'n leò ri òear,
tìcìd co trén ir in treap,
cuimnigìd Fìnd mac Rora
don t-plog co med meap-gora.

A Chonnaòta in comlainn cruaid,
cuimnigìd Ulltu fpi h-en-uair
cuimnigìd Meòb ir in caò,
ir Ailell mor, mac Magach.

α

affection the Irish had for their foster-children.

¹ *Finn, the son of Ross.*—Finn mac Rora.—He was a poet, and was king of

Leinster. The celebrated Irish monarch Cathair Mor was the seventh in direct descent from him, thus, Cathair, the son of Feidhlim Firurglas, son of Cormac Gelta

From the knee of Scannlan of much valour
 I took the hero Congal;
 From the knee of Congal of fair fame
 I myself took Faelchu *his son*.
 When thou wouldst not accept of these from me,
 O son of Broadshielded Scannlan,
 What sentence dost thou pass,—*it is of* great moment,—
 On me, from thyself alone, if so *be that thou wilt not accept my offers*.
These will I accept from thee if thou wilt;
 Give me thy good son,
 Thy hand from off thee, and thy good wife,
 Thy daughter and thy very blue eye.
 I will not give thee but spear for spear;
 I will be thy surrounding fire;
 The terrific black javelin shall wound thee;
 ‘A demon is entitled to no forgiveness.’
 Thou art singular beyond every king,
 Planning my misfortune from country to country,
 Notwithstanding that I reared thee
 From the day thy mother bore thee.
 Ye Lagenians from the southern quarter,
 Come mightily into the conflict;
 Remember Finn, the son of Ross',
 To the host of many active deeds.
 Ye Connacians of hard conflict,
 Remember the Ultonians for one hour:
 Remember Medhbh in the battle^m,
 And Ailell Mor, the son of Magach.

O

Gaeth, son of Nia-Corb, son of Cucorb, Ros.—*Duald Mac Firis, Geneal.* (MS. in
son of Mogh-Corb, son of Conchobhar the Royal Irish Academy) p. 472.
Abhradhruadh, son of Finn File, son of ^m*Remember Medhbh in the battle.*—CUMM-

IRISH ARCH. SOC. 6. T

Α Λετὴ Μοῦα βερνυρ βυαῖο,
 σρεῖαῖο Ὑλλεττὸ τρια ανβυαῖο,
 κυμνιγίῖο Κύρι να ρεανῖο,
 ἱρ μαιεῖ ὄγλαῖο Ἐρῖανν.

Α ῤῖρῦ Μῖδε να μαρε,
 τικίῖο co σρυαῖο ῖρ α comραc,
 κυμνιγίῖο Καῖρππε Νιαρερ
 ἱρ Ἐρε Ρῖνῖο, mac Ρεῖλμεῖο.

Α ῥενελ Ἐοῖαν, μῖc Νεῖλλ,
 ἱρ α Αῖρηγῖαλλα δ'έν-ῤῥέῖν,
 βῤῖρῖῖο βερῤῥνν ρα ῥαρ comαιρ,
 ταβραῖῖο βαρ ρεῖῖομ αen conαιρ.

Λυαρ ἱν βαρ λαμαῖῖο co m-βλαῖῖο,
 ocυρ maille ἱν βαρ τῤῥαιγῖῖο,
 ναρ ab' céῖῖομ ρῖαρ να ραιρ,
 acτ céῖῖομ ρορῖῖο, ρεαραῖῖομ.

Α ῥεοραῖῖο, ἱρ me ῥαρ cenῖῖο,
 α amῖῖομ aille Ἐρεnn,

α

νίγῖῖο Μεῖῖο.—Olioll and Meave were king and queen of Connaught immediately preceding the first century of the Christian era. They carried on a war with Ulster for seven years, to which king Domhnall is here made to allude, to remind the Connacians of their ancient animosity to the Ultonians.

ⁿ *Remember Curi.*—Cυῖῖομνιγίῖο Cυῖῖο, i. e. Curoi Mac Dairi, who was cotemporary with the heroes of the Red Branch in Ulster. He was king of the Ernaans of West Munster immediately preceding the first century of the Christian era, and is said to have resided in the upper part of

Gleann Scoithin, near the mountain called after him, Cathair Conroi, i. e. Curoi's Fort, to the south-west of Tralee, in the present county of Kerry, where he was murdered by Cuchullin, the most distinguished of the champions of the Red Branch.—See Ogygia, Part III. c. 46, and Keating, in his account of Conchobhar Mac Nessa and his champions. See also O'Connor's Dissertations, for some account of the famous people called the Ernaans of Munster.

^o *Cairbre Niafer.*—Caῖῖομπε Νιαρερ was king of Leinster, and cotemporary with Olioll and Meave, king and queen of

O Leth Mogha who *are wont to* gain the victory
 Oppress the Ultonians with eagerness,
 Remember Curiⁿ of the spears,
 And the chiefs of the youths of the Ernaans.
 Ye men of Meath, of steeds,
 Come vigorously into the conflict;
 Remember Cairbre Niafer^o,
 And Erc Finn, the son of Feidhlimidh^p.
 Ye race of Eoghan, the son of Niall,
 And ye Oirghialls of the same stock^q,
 Break breaches before you,
 Direct your prowess in one path.
 Let there be rapidity in your hands of fame,
 And slowness in your feet;
 Let there be no step west or east,
 But a firm, manly step.
 Ye sojourners, I am your head,
 Ye splendid soldiers of Erin^r,

Ye

Connaught, and the heroes of the Red Branch in Ulster.—See Duaid Mac Firbis's Genealogical Book, pp. 437, 438. See also Book of Lecan, where this Cairbre is said to be of Teamhair (Tara), but it adds, “not of Teamhair, in Bregia, for the monarch, Conaire More, resided there at the time, but at Teamhair Brogha Nia, in Leinster. At the same time Finn, his father, resided at Aillinn, and Ailill, at Cruachain.”

^p *Erc Finn, the son of Feidhlimidh.*—Erc Finn, mac Feidhlimidh.—He was the grandson of Enna Cinnsellach, king of Leinster, in the fourth century, and an-

cestor of the Hy-Feilimedha or O'Murphys, who were settled at and around Tullow, in the now county of Carlow; but the Editor has not discovered any account of his hostility to the Ultonians.

^q *Oirghialls of the same stock.*—Α cenel Eoghan mic Néill, ιρ α Αιργιאלλα ο'εν-πρέιμ.—The race of Eoghan and the descendants of the three Collas are of the same race, for both are sprung from Cairbre Liffechair, who was monarch of Ireland from the year 279 to 296.

^r *Ye splendid soldiers of Erin.*—Α αμ-πα αλλη Επειν.—The word αμαρ is used throughout the Irish Annals in the sense

α ἑιτέρην menmnaç co m-blaid,
caç im miz Tempiaç tabpαιδ.

Iar rin po epiðap uairli ocur apð-maiçi Epienn pé bpoptya na m-bpιατap rin, .i. caç tpiatn co n-a èinol, ocur caç cuigeaðach co n-a catn-pocpαιδ. Ip ðe rin po puidizic a ploiz, ocur po copaiizic a cupaid, ocur po tepaiizic a tpen-pir, ocur po h-eðic a n-airð-mizpαιδ d'á caçbappaið cumðaiiz, ocur d'il-pciatibimðeaizla, ocur po noçtaic a neapτ-çlaiðme miam-foillir a lamaið a laeç-paið; po pglann-beaptauizic a pceitn ap guaillic a n-çaircedaç; po cliaç-comaptauizic a çpaipeça compaic, ocur a leabap-çaitn-lenna laitpeç, çop ba aipbe aigbéil anpata iaτpein etuppu ocur a n-eçtpainn, pe h-innapba a n-eapçapac. Ocur o pobpact apmða, innillti, uplama, pa'n innup rin, po h-eaizpao aen caç aðbal, opçapða, inðpiz d'peapaið Epienn in aen inað, pa ðpeic n-ðelb-ðizpαιp n-ðomnaill, map popyler in τ-uçðap:

Do

of a hireling soldier, a mercenary; and it is used in the *Leabhar Breac* to translate the Latin *satellites*, as in the following passage: "Unitas Diaboli et satellitum ejus, &c., bale 1 m-bia oentu oiabail ocur a ðpoc-amup."—Fol. 24, b, a.

^s *Ye highminded kernes*.—Α ἑιτέρην. —*Ceithern* properly signifies a band of light armed soldiers. It is a noun of multitude in the Irish language, but the English writers who have treated of Ireland have Anglicised it *kern*, and formed its plural *kerns*, as if kern meant a single soldier.

Ware, in his *Antiquities of Ireland*, c. 12, says that the Irish kerns were light armed soldiers, and were called by Henry

of Marleburgh *Turbiculi*, and by others *Turbarii*; that they fought with javelins tied with strings, with darts, and knives, called skeynes.

It is remarkable, that in this battle no mention is made of the *Gollowglass*, the heavy armed Irish soldier described by Spenser and others; indeed it is almost evident from this silence that Spenser is correct in his conjecture that the Irish borrowed the gallowglass from the early English settlers. His words are: "For Gall-ogla signifies an English servitour or yeoman. And he being so armed in a long shirte of mayle down to the calfe of his leg with a long broad axe in his hand, was then *pedes gravis armaturæ*, and was

Ye highminded kernes^s of fame,
Give battle around the king of Tara."

After this the nobles and magnates of Erin rose, being excited by these words, that is, every lord with his muster, and every provincialist with his battle-forces. They then arrayed their forces, accoutred their heroes, tested their mighty men, and harnessed their arch-princes in their protecting helmets^t and defending shields; and they unsheathed their strong glittering swords in the hands of their heroes; they adjusted their shields on the shoulders of their champions; they raised their warlike lances^u and their broad javelins, so that they formed a terrible partition between them and their border-ranks, to expel their enemies. And when they were armed, arrayed, and prepared in this manner, one great heroic battalion of the men of Erin was arrayed under the bright countenance of *king* Domhnall; as the author testifies:

"They

instead of the armed footman that now weareth a corslet, before the corslet was used or almost invented."—*State of Ireland*, Dublin Ed. p. 117.

^t *Protecting helmets*.—*Da caṭṭappaib cumoag*.—Nothing has been yet discovered to prove what kind of helmet the ancient Irish CATHBHARR was, that is, whether it were a cap of strong leather, checkered with bars of iron, or a helmet wholly of iron or brass, such as was used in later ages. One fact is established, that no ancient Irish helmet, made of the latter materials, has been as yet discovered.

^u *Warlike lances*.—*Α cpaṭṭi echa com-paic*.—The ancient Irish weapon called *cpaṭṭeac*, was a lance with a long handle.

It is curious that there is no mention of the battle-axe in this story. The Irish had battle-axes of steel in the time of Giraldus, but he says that they borrowed them from the Norwegians and Danes. The military weapons used by the Irish in the twelfth century are described by Giraldus Cambrensis as follows: Dist. III. c. 10.

"Tribus tamen utuntur armorum generibus, lanceis non longis et jaculis binis: in quibus et Basclensium mores sunt imitati. Securibus quoque amplis fabili diligentia optimè chalybatis, quas a Norwagiensibus et Ostmannis sunt mutuati."

Ledwich says that the lance was sixteen feet or more in length.—See his *Antiquities*, Second Ed. p. 283.

Do mhorat ar aen cath tob,
 itir riġ-damna ocur riġ,
 ro iadpat amḍabach rciaṭ,
 fa Domnall foraid, find-liaṭ.

Ar rin ro erig triath buidnech Taillten, .i. Domnall, mac Aeda, fa tri i timcell in cata ar na corugad, d'firrugad a mell fa'n armdaṭ, ocur fa n-aiḇeli, ocur do deḇain a n-deiriḍ fa diḇraṭ, ocur fa deġ-ġnimaigi, ocur do terpuġad a toraig fa tiġe ocur fa trealmaigeṭ, uair ir amlaid ro bui brollaṭ borb-ger baḍb-laramain, bodba in cata comḍluta, comeġair rin ar na toġa do tren-fearaib Clann Conaill, ocur Eogain, ocur Airġiall, ocur ro innaig in t-aird-riġ ġur in maig in a m-boi Maelodan Maḇa, co maṭib Clann Colla fa cnear, ocur ba h-eaḍ ro paḍ-eartar riu: dliġti-ri dul tar cumġairi cāich d'forpaṭ Ulaḍ, ocur d'innarba allmarāṭ, uair niri ciuin bari comaiḍḇer-ri fa'n cpiḇh do corpaḍar na Colla d'forba fir-diḇir Ulaḍ, o Ġlind Rige co bearramain, ocur o Ath in maig co Find, ocur co Foiṭir, mar forġler in t-uġḍar:

Fearann Airġiall, luaiter lind,
 o Ath in maig co Find,
 o Ġlind Rige riap co re,
 co bearramain a m-ḇreirne.

Ḭor

^v *Oirghialls*.—The territory of the Oirghialla was divided from Ulidia by Lough Neagh and the Lower Bann, and by the remarkable trench called the Danes' Cast. In a MS. in Trinity College, Dublin, (H. 3. 18. p. 783.) it is stated that the country of the Clann Colla, called Oirghiall, was bounded by the three noblest rivers in

Ulster, viz., the Boyne, the Bann, the Erne, and the Finn.

^w *Ath an Imairg*,—i. e. *the ford of the contest*, must have been the ancient name of a ford on the Lower Bann.

^x *Finn*.—*Siap co Find*,—i. e. from Ath an Imairg westwards, to the River Finn, which falls into the Mourne at the town

“ They made one battalion of them,
 Both princes and kings,
 They closed in a circle of shields,
 Around the firm, fair grey Domhnall.”

Then the populous lord of Taillteann, Domhnall, the son of Aedh, arose and walked thrice around the army when drawn up into battle array, to examine whether its border was well armed and terrible ; to see whether the rear was diligent and prepared for valiant deeds ; to examine whether the van was in thick array and well accoutred. For the fierce, sharp, fiery, terrible breast of that well-set and well-arranged battalion was composed of mighty men selected out of the Cinel-Conaill, Cinel-Eoghain, and Oirghialls^v ; and the monarch made towards the place where Maelodhar Macha, with the nobles of the Clann Colla, were stationed, and said to them: “ It behoves you to surpass the power of all in overwhelming the Ultonians and expelling the foreigners, for your neighbours have not been quiet in consequence of the district which the Collas wrested from the real country of the Ultonians, *namely*, from Glenn Righe to Berramain, and from Ath an Imairg to the *River* Finn, and to Foithir;” as the author testifies:

“ The land of Airghiall, let it be mentioned by us,
Extended from Ath an Imairg^w to the Finn^x,
And from Glinn Righe^y westwards directly,
 To Berramain in Breifnè^z.

Until

of Lifford, in the present county of Donegal.

^v *Glenn Righe* is the ancient name of the glen through which the Newry river flows.—See note on line 34 of the Circuit of Muirheartach, p. 31. It is on the confines of the counties of Down and Armagh,

and the Danes' Cast, which was the boundary between Ulidia and Oirghialla (see note v, *supra*), extends close to it.

^z *Berramain in Breifne*, in the now county of Cavan. There is another celebrated place of the name on the coast of Kerry, six miles westwards of Tralee.

Until the vigorous Muirheartach^a wrested,
 From the descendants of the fair-skinned Collas,
The tract extending from Glen Con^b in a battle of plunders
 To Ualraig at the oak-bearing Derry^c."

The valiant, bright-armed host of the Clann Colla promised that they would be the most remarkable for bravery of all the men of Erin, and that should Congal and Maelodhar Macha engage, Congal would be slain if he should wait for blows, but if not, that he would be afterwards led captive and fettered. The king was glad on account of these responses, and he turned his face upon the princes of Ailech, namely, upon Crunnmael, the son of Suibhne^d, with the chiefs of the illustrious race of Eoghan about him, and said to them: "In whom is it more becoming to check the unjust judgments of Congal, and to humble the haughty words of the Ultonians, or to protect the race of Conall against violent assaults, than in the princes of Ailech? For no two tribes^e of the old surnames of the men of Erin are the vessels *formed by* one hand, the race of one father, the offspring of one mother, of one conception, of one fostering, but we and you; as the author testifies:

"Eoghan

the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628.

^e *For no two tribes, &c.*—Eoghan, the son of Niall of the Nine Hostages, and the ancestor of the Cinel-Eoghain and Conall Gulban, the ancestor of the Cinel-Conaill, were twin-brothers; and, according to Irish history, so attached to each other, that when Conall was slain in 464, Eoghan was so much affected with grief for his death, that he fell into a melan-

cholic decline, of which he died the year after. This fact is commemorated in the following quatrain, quoted by the Four Masters under the year 465:

"Ao baé Eógan, mac Neill,
 Re oeopaiḃ,—ba maíe a maoin,—
 Tpe ecc Chonaill na g-clearḡ-cpuaiò,
 Ḥo b-fuil a uaiḡ a n-Uirce éaoin."

By which it appears that Eoghan was buried at *Uisce chaoin*, now Eskaheen, in Inishowen, not far from the city of Derry.

Eoghan iŕ Conall, cen cŕad,
 diaŕ òimmeapa, àiò, comlán,
 d'én-ŕeèt ro compeŕò, miaò n-ŕal,
 ocuŕ d'aen-taiŕbeapŕ ŕucaò.

Coniò aipe ŕin iŕ inann ŕeiòin ocuŕ ŕaŕbala, ŕaipe ocuŕ ŕoc-
 ŕaiòeèt, buaiò ocuŕ báig, ocuŕ bŕáŕaiŕŕi, ŕo ŕaŕaŕaŕaŕ n-aiŕpecha
 aŕaio, .i. Eoghan óiŕòniŕi, ocuŕ Conall coŕnamach, maŕ ŕoŕŕleŕ
 in ŕ-uŕòap:

Inano bŕiaŕhaŕ òoiò 'ŕá ŕiŕ,
 o ŕé ŕaòŕaic iŕ Caiŕniŕ,
 na òá m-bŕaŕaiŕ, ŕŕuaò ŕŕi ŕŕuaio,
 inano buaiò, inano òimbuaio.

Ocuŕ òin ŕóŕ, ni uil d'ŕoŕécin aiŕò-ŕiŕe na òo èŕéiòib ŕiŕeŕ-
 naiŕ aŕ in òa caŕ-aiŕeèt òomcèneoil ŕi ap a òeli, àèŕ máò ŕaep-
 ŕluaiŕeò ŕochaiŕ, ocuŕ comeŕŕi caŕa i combaiŕ in aiŕeŕha uaiò
 'ŕa ŕeiŕema in ŕiŕeŕnuŕ; no ap a n-uŕmeŕa in aiŕò-ŕiŕe; ocuŕ
 ciò eŕiòein and, iŕ eicean comŕuaŕuŕŕal cinneŕi o òách d'a òeli
 ŕap a òenn ŕin, maŕ ŕoŕŕleŕ in ŕ-uŕòap:

In ŕan buŕ ŕiŕ Riŕ Oiŕiŕ
 ap ŕloŕ Conaill ceò-ŕuiniŕ,
 òliŕiò ŕuaŕuŕŕal caè ain,
 ó ŕá bŕuŕaiò co h-aiŕò-ŕiŕ.
 In ŕan buŕ ŕiŕ Riŕ Conaill
 ap ŕloŕ Eogain ŕan òòòainŕ,

òliŕiò

^f *The same blessing.*—St. Patrick blessed Eoghan at Ailech, and foretold the future greatness of the Cinel-Eoghain. He also blessed his brother Conall Gulban and Fergus, the son of Conall, on the brink of the River Erne, near the celebrated cata-

ract of Easroe.—See Tripartite Life of St. Patrick, Part II. c. 113, 117, and 118.

In an ancient historical Irish tale, preserved in a Vellum MS., in the Library of Trinity College, Dublin (Class H. 2. 16. p. 316), it is stated, that St. Cairnech of Tui-

“ Eoghan and Conall, without doubt,
 Two of equal estimation, pure, perfect,
 Were conceived together,—honourable deed,—
 And at one birth were born.

“ Wherefore our fathers, Eoghan the renowned, and Conall, the defensive, have bequeathed unto us the same prowess and gifts, freedom and noble-heartedness, victory, affection, and brotherly love; as the author testifies :

“ The same blessing^f to them at their house,
 Since the time of Patrick and Cairnech,
 To the two brothers, cheek to cheek, *is left*,
 And the same success and ill-success.

“ And moreover, these two warlike tribes of the same race have no monarchical controul or lordly ascendancy over each other, save only that the party who happens to possess the lordship or the monarchy should receive auxiliary forces, and a rising out for battle *from the other* ; and notwithstanding this, they are bound to give each other an equal fixed stipend, as the author testifies :

“ When the king of Ailech is king^g
 Over the race of Conall the warlike,
 He is bound to give a stipend to all,
 From the brughaidh [farmer] to the arch-chief.
 When a king of the race of Conall is king
 Over the race of Eoghan, without opposition,

He

len, now Dulane, near Kells, in the county of East Meath, blessed the descendants of Eoghan and Conall, and ordered them to carry the three following consecrated reliquaries in their standards, viz., the *Cathach* [Caah], *Clog-Padraig*, and *Misach Cairnigh*, which would ensure them success in all

the battles fought for a just cause.

^g *When the king of Ailech is king.*—For an account of the regulations here referred to, see the *Leabhar na g-Ceart*, preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy.

dlizid in cedna dib-rin,
 o bur aird-rig h-e uairtib.
 Ni dliz cec̃tar dib malle,
 tar a cenn rin d'á ceile,
 ac̃t pluaid̃ed re reim rãta,
 ir comer̃gi cruad̃ cãta.

Ba h-eãd inro fuig̃li ocur f̃rẽgar̃ta na h-Eogan-clãind̃i ar h-ua
 n-Ainmipech, co n-gebd̃ir cut̃puma re cãc cuĩged̃ d'ard̃-cuiced̃aib
 Erend̃ do cong̃bail clẽti, ocur do cor̃num cãt-laĩt̃rẽc̃, ocur cĩo
 iat̃ ard̃-maitẽ Ereñn uile do impobãd̃ ar h-ua n-Ainmipẽc̃ ar aen
 re h-Ull̃taib ocur re h-allmãrc̃aib, co nãc ber̃dir̃ a b̃rõgã d'ũgrã
 na d'foir̃eic̃en imar̃caid̃ uad̃-rom na uaĩtib-rium, ac̃t a m-ber̃ad̃
 Cong̃al ar a cãir̃d̃ine, no cãc do com̃-áir̃leach a celi ar lãtãir̃ in
 láitẽ rin.

Ba fãilid̃ in flaĩt̃ do na fuig̃lib rin, ocur po iñdã uaĩtib co
 cãt cor̃namãc̃ Conaill, ocur ba h-eãd po paidear̃tar̃ riu: ir dic̃ra,
 ocur ir dũt̃rãc̃tãigẽ dliz̃t̃irẽ ciñned̃ ar cãch, ina cãc cãt-aĩrẽc̃t̃
 com̃c̃eneoil̃ d'ár̃i tecãir̃cẽrã gur̃ t̃iãr̃ta; uair̃ ir d'á bar̃ ciñed̃
 bar̃ cenn, ocur ir d'á bar̃ n-aĩrẽc̃t̃ bar̃ n-air̃d̃-rig, ocur ir ãgaib
 po fãgãd̃ for̃lamur̃ flãtã fear̃ Fuim̃id̃, iñund̃ ron ocur im̃cong̃bail
 ec̃ta, ocur eñig, ocur eng̃numa na h-Ereñn, mar̃ for̃g̃ler̃ iñir̃cẽ
 Neill Nai-̃g̃iallãig̃:

Mo flaĩt̃ do Conaill ced̃ cal̃g̃,
 mo gãir̃ced̃ d' Eogan air̃m-dear̃g̃,
 mo crĩcã do Chãir̃ppĩ cãin,
 m'amãir̃i d' Eñna iñmãin.

Ocur

^h *Cairbre*.—Cãir̃ppĩ, or Cãir̃b̃rĩ, was
 the third son of Niall of the Nine Hostages,
 and ancestor of the Cinel-Cairbre, who
 were settled in the north of the present

county of Longford, where the mountain
 Sliabh Cairbre still retains his name; and
 also in the territory of Carbury, in the
 north of the county of Sligo.—See Tripart.

He is bound to give them the same,
 As he is monarch over them.
 They are not entitled on either side
 Beyond this from each other,
 Except *to furnish* forces to maintain a prosperous reign,
 And a hard rising out for battle."

The speech and reply of the race of Eoghan to the grandson of Ainmire was, that they would do as much as any one province of the great provinces to sustain the front and maintain the field of battle, and that even though the arch-chieftains of all Erin should turn against the grandson of Ainmire, together with the Ultonians and foreigners, they would not carry off any advantage of battle or force from him nor from them, except what Congal would effect through friendship, or from both sides slaughtering each other on that day.

The king was joyful for these responses, and he turned away from them to the defending battalions of the race of Conall, and said to them, "You are bound to surpass all more zealously and more diligently than any other warlike hosts of our relatives whom we have as yet exhorted, because your head is of your tribe, and your monarch is one of your own assembly, and to you has been bequeathed the supremacy over the men of the West, which is the same as the maintaining of the achievements, hospitality, and valour of Erin; as the words of Niall of the Nine Hostages testify:

"My lordship *I bequeath* to Conall of the hundred swords,
 My chivalry to Eoghan of red weapons,
 My territories to the comely Cairbre^h,
 My foresight to the beloved Ennaⁱ.

And

Life of St. Patrick, Part II. c. 113, Ogygia,
 Part III. c. 85.

ⁱ *Enna* was the youngest son of king
 Niall. His descendants were settled in

Ocur dín ír oirb-ri fupailteir, ocur in bur leic leazar, cuingidec caça cat-laitrech do congbaíl, uair ír íb-ri tuiréi tenna, trioma, triena, tuimide, turcbala tamnaiséi, ocur tarb-pedigéi triear-laitrech in talman; uair ír íat craideta bar cupad, ocur cetpada bar catmiled, ocur ppegaréta bar pírlaeé pírl-laitrechá potaiséi buirbi, ocur baig, ocur brath-merdaét in beata, mar forgleir in t-ugdar:

Conall pe corpad caça,
pe pectéi peim rig-plata,
buirbe, icé, ír engnum oll,
gare, gairéi, ír cruar a Conoll.

Ocur dín ír pe fine caça fírl agairb-ri airpdena na n-atárida d'aitir, ocur d'fírl-adpad, .i. a éro do éornam, ocur a éomarbur do congbaíl, ocur duchur gan dírluagad; ocur dín ír do éomarbur Conaill Gulban, or genirbar, Ériu co n-a h-urpannaib, ocur ní díléiré a dírluagad; ocur ír do éomarbur in Chonaill cedna fín airrechur echta, ocur enig, ocur engnuma na h-Épenn do éoimet, ocur do congbaíl, ocur do cuimnuagad a cluaraib ocur a craidetaib bar catmiled; comó íat fín na peéta ocur na po-ducúra po págadar bar n-aitrecha agairb ar rlicé bar ren-atárl, o ploindteir bar raer éuata, .i. Conall glonn-mer, gairlennac, glac-láidir, garb-ppegarétaé Gulban. Acé éena, po pad tuba, ocur po pad tairfemaó da bar tuataib, da maó topaib po tuited clot-gnima Conaill gan congbaíl, uair ba h-é-iride féigí forneartmar fine neart-clainní Neill, mar forgleir in t-ugdar:

Conall mac Neill, mic Echach,
cuingid cruaid, calma, cpeacach,

ní

Tir-Enda, a territory containing thirty-quarters of land, in the present county of Donegal, lying between Lough Foyle and

Lough Swilly, and in the territory of Cinel-Enda, near the hill of Uisneach, in Westmeath.

“ And, therefore, it is of you it is demanded, and to your charge it is left, to maintain the leadership of every battle field; for you are the strong, heavy, mighty, immoveable pillars and battle props of the land, because the hearts of your heroes, the minds of your warriors, the responses of your good champions, are the true basis and support of the fierceness, valour, and vigour of the world; as the author testifies :

“ Conall *is distinguished* for supporting the battle
 For the justice of the reign of a royal prince;
 Fierceness, clemency, and great valour,
 Liberality, venom, and hardness *are* in Conall.

And it behoves the family of every one of you to imitate and worship the attributes of your progenitor, by defending his fold, by maintaining his succession, and by not allowing his patrimony to be lessened; and of the patrimony of Conall Gulban, from whom you are sprung, is Erin with her divisions, and you should not allow it to be circumscribed; and it *is the duty* of the successor of the same Conall to support, maintain, and impress upon the ears and hearts of his warriors, the splendour, achievements, hospitality, and chivalry of Erin. Such then were the ordinances and the great hereditary prerogatives which your forefathers bequeathed unto you, derived from the ancestor from whom your free country is named, viz., the puissant, javelin-dexterous, strong-handed, and resolute Conall Gulban. And it were a great censure and reproach to your tribes, should it be your mishap not to continue the renowned achievements of Conall, for he was the chief prop in strength of the puissant sons of Niall, as the author testifies :

“ Conall, son of Niall, son of Eochaidh,
 A hardy, brave, plundering hero;

There

ni boi do mǎ-claind ag Niall
 commaic Conaill na a comrial.

Conid cuimniḡti ceneoil airð-miḡ Erenn comice rin.

Cið cia lar ar forbann innrei in airð-miḡ, po fearḡaiged fear
 toḡda, tul-borb, tuairceptaç, a tuaircept caða cornamais
 Conaill, pe bpoḡtuð briathar, ocur pe tecarcaib tiḡernair in
 airð-plaða h-uí Ainmirec, .i. Conall, mac Baedain, mic Ninnedha,
 o Thulaiḡ Daði, ocur ó ðrachta-poḡtaib Topaiḡi in tuaircept;
 uair niri liḡh leiruin a laidiuð, ocur niri mian a moḡ-ḡréract; ocur
 po deiḡiḡ a duð-ḡai n-diḡraiceti, ḡupa aḡhcuiri urcari co h-ainfer-
 ḡach, ancellidi, ar h-ua n-Ainmirech. Ro ðincartaḡ triuri toḡaidi,
 triaḡ-airrech, á ceḡt-lar caða cornumais Conaill, ar mcaib in
 airð-miḡ eitiri é ocur in t-urcari, .i. Maine, ocur Enna, ocur Air-
 nelach, ocur po toḡbaðari tri leaḡtan rceith lan-moḡa i fiaðnairi
 na plaða for eitiri e ocur in t-urcari; act cena do cuaid ceḡt-ḡa
 Conaill tḡer na tri rciactaib ðruim ar ðruim, ocur tḡer in n-deiḡiḡ
 n-ðruimniḡ ðioḡainn, .i. oḡ-rciact oiriḡ in airð-miḡ co n-decuid in
 ðaiḡer diḡraicthe, ðar bpoḡað a bibairi, i tul-muiniḡ in talman,
 itiri ða triaiḡid airð-miḡ Erenn.

ḡuiriḡan naç at bḡuinne do bean, ocur naç tḡéd cḡaidi po
 clannurtaḡ, ar Conall; uair, ðá mað eað, ni aḡhiḡriḡḡeapa coð-
 naçu caḡha maḡ tḡen-fearaib in tuaircept, uair ni ðluid ocur ni
 ðliḡid

ⁱ *Baedan, who was the son of Ninnidh.*—
 Baedan, Mac Ninnedha, the father of this
 Conall, was monarch of Ireland for one
 year, A. D. 571.

^k *Tulach Dathi*, is probably the place
 now called Tullagh-O'Begly, situated in
 the N. W. of the Barony of Kilmacrenan, in
 the Co. of Donegal, opposite Tory Island.

^l *Black-darting javelin.*—Duð-ḡai ðiu-

bḡaice. — The ḡai or *dart* referred to
 throughout this battle was the jaculum
 mentioned by Giraldus Cambrensis, in Dist.
 III. c. 10, where he says that the Irish
 had three kinds of weapons, viz., short
 lances, two darts, and broad axes. Led-
 wich says (*Antiq.* second ed. p. 283), that
 “the jaculum or dart is translated javelin,
 and described to be an half pike, five feet

There was not *one* of the great sons of Niall
So good as Conall, or so hospitable."

So far the family-reminiscent exhortations of the monarch of Erin.

But to whomsoever this speech of the monarch appeared superfluous, a haughty, fierce-faced northman of the northern part of the protecting battalion of Conall, became enraged at the verbal exhortation and the lordly instructions of the monarch the grandson of Ainmire, namely, Conall, the son of Baedan, who was the son of Ninnidh^j, from Tulach Dathi^k, and the high-cliffed strand of Tory, in the north, for he did not like to be exhorted *at all*, and he did not like to be excited; he prepared his black-darting javelin^l, and sent a shot spitefully and rashly at the grandson of Ainmire^m. *But* three select lordly chieftains from the middle of the defensive battalion of Conall, namely, Maine, Enna, and Airlach, *observing his design*, sprang before the king, and between him and the shot, and raised three great wide shields before the king and between him and the shot, but the hard javelin of Conall passed through the three shields back to back, and through the defensive Derg druimnechⁿ, i. e. the golden shield of the monarch himself, so that the discharged javelin passed off the side of its boss into the surface of the ground between the feet of the monarch of Erin.

"Oh grief! that it was not in thy breast it struck, and that it was not thy heart it pierced," said Conall, "for then, thou wouldst never again reproach such leaders of battle as the mighty men of the north ;

and an half long."

^m *Grandson of Ainmire.* — Ua Ainmirech is translated Nepos Ainmirech by Adamnan, Life of Columba, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Ainmire" throughout.

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ⁿ *Derg Druimnech*, — i. e. the red-backed, was a descriptive name of king Domhnall's shield.—See the Tale of Deirdre, in the Transactions of the Gaelic Society, p. 94, for the proper names of Conor Mac Nessa, king of Ulster's arms.

δλιγδ δυιτ-ριυ clann Conaill do laidiud, na do luaiγ-γρεραcτ, acτ
muna φαicτea, ocur muna αιριγcτea laiγe 'na lonn-γνιμαib pe
bpuinnib α m-biδbaδ. Ocur acτberτ na bpuathpa pa ann :

Νι δλιγ δεγ-ρλυαγ δ'υρ-γρεραcτ
 Δο τριαcταιb ιρ ταινρεμαδ,
 Α laidiud, α luacτγρεραcτ,
 Oppu mine h-αιριγcτea
 Α ηδicραcτ pe h-ινηραιγδ.
 Cαth Conaill ιρ comδicpa
 Re cornum caτ-laiτpech ;
 Ced γρεραcτ α cypαδ-pan
 Α περγ pein, α peapamlaτ,
 Α luindι 'p α laidipecτ,
 Α cpodaτ 'p α cobpaidecτ,
 Α paipe 'p α peitpιγι,
 Α pecτ pιγδα po-γyρmap
 'Γα m-bpoptαδ co biδbaδaib.
 Δpoptαδ pόp δα πεpaiб-ριm
 Aιγcι oppo α n-epcapατ,
 Slegα paena ap paengabail,
 I lamaib α laec biδbaδ,
 Ic φαicill α ppiτeolma,

α

ⁿ *It is not lawful to exhort a brave host.*—
This is the kind of composition called
Rithlearg. It is a species of irregular ex-
temporaneous rhapsody.

Poems of this description are generally
put into the mouths of Druids while un-
der the influence of inspiration, or of he-
roes while under great excitement, as in
the present instance. Many curious exam-

ples of this kind of metre are to be met with
in the ancient Irish historical tale called
Forbais Droma Damhghaire, preserved
in the Book of Lismore. It is curious to
observe the effect which the writer of this
tale wishes to produce in this place. He
introduces Conall, the son of a king, the
mightiest of the mighty, and the bravest
of the brave, as actually attempting to

north; for it was not meet or lawful for thee to exhort or excite the race of Conall, unless thou hadst seen and perceived weakness in their deeds in fronting their enemies." And he said these words:

"It is not lawful to exhort a brave hostⁿ:

On chieftains it is a reflection

To be urged on, or exhorted,

Unless in them thou hadst observed

Irresolution in making the onset.

The battalion of Conall is resolute

To maintain the field of battle;

The first thing that rouses their heroes

Is their own anger, their manliness,

Their choler, their energy,

Their valour, and their firmness,

Their nobleness, their robustness,

Their regal ordinance of great valour

Setting them on against their enemies.

A further incitement to their men

Is derived from the faces of their enemies being turned on them,

Reclining lances being held

In the hands of their heroic foes,

Preparing to attack them!

Their

take the monarch's life, for daring to make a speech to rouse the Cinel Conaill, or direct them how to act in the battle; and he is immediately after represented as entirely convinced of his error and crime, by a few proverbs which the monarch quoted to instruct him. He becomes immediately penitent, and willing to submit patiently to any punishment the monarch was pleased

to inflict, and, strange to say, the only punishment which the latter thought proper to impose was, that the royal hero, Conall, should not, if it should happen to be in his power, slay Congal, the monarch's most inveterate enemy, and the cause of the battle, because he was his foster-son. This, no doubt, presents a strong picture of ancient Irish manners and feelings.

Α τρερ-ḡpéracht ḡnátach-rum,—
 De nī pētār pūtáilim
 Orro pe h-uair impepna,—
 Α pūil peim 'ḡá pādbrannað.
 Iar rin noða pōðainḡe
 Sīl Setna pe pētrigī,
 Feidm rin cacha pāep-chimio
 Acu pe h-uair n-imlaidi.
 Enna-clann pe h-inḡpāigīð,
 boguimḡ pe bopb-airleć,
 Caepṽennaiḡ pe caṽ-laṽair,
 Aengurairḡ pe h-uppclaiḡi,
 Sīl Fīðpāiḡ pe pāebār-cler,
 Sīl Nīndeda aḡ neapṽ-bpūiud,
 Sīl Setna pe ponaipṽećṽ.

Αḡ

° *Clann Enna*.—Enna-clann, i. e. the race of Enna, the sixth son of Conall Gulban, ancestor of the Cinel Conaill. Their territory extended from the River Swilly to Barnismore and Sruthair, and eastwards to Fearnach, in the present county of Donegal.

° *Boghuinigh*.—i. e. the descendants of Enna Boghuine, the second son of Conall Gulban, who were settled in the present barony of Banagh, in the south-west of the county of Donegal, to which they gave name. This territory is described in the Book of Fenagh, fol. 47, p. a, col. a, as extending from the River Eidhnech, now the River Eany, which falls into the harbour of Inver, in the bay of Donegal, to the stream of Dobhar, which flows from

the mountains.

Ο Εonic co Dobar oil

Siliur ar na ḡarḡ-ṽleibṽið.

From Conaing, the third son of this Enna Boghuine, the O'Breslens, who are still numerous in Tirconnell, are descended. They inhabited originally the territory of Fanaid, but were driven thence, by consent of O'Donnell, in the fourteenth century, and a branch of the Mac Sweenys, who came from Scotland, was established in their place; after which, as we are informed by Duald Mac Firbis, O'Breslen became a Brehon to Maguire of Fermanagh, which office his descendant retained till the year 1643.

° *Caerthannachs*.—Caepṽennaiḡ, i. e. the descendants of Caerthan, the son of

Their usual battle-incitement,
 Which cannot be resisted,
 At the hour of the conflict,
 Is their own blood arousing them.
 After this not tameable,
 Are the race of Setna of robustness,
 They possess the puissance of any tribe
 At the hour of the slaughter.
 The Clann-Enna^o *are distinguished* at the onset,
 The Boghainechs^p at fierce slaughtering,
 The Caerthannachs^q for *maintaining* a battle-field,
 The race of Aengus^r for resisting,
 The race of Fidhrach^s for sword-fighting,
 The race of Ninnidh^t for routing,
 The race of Setna^u for firmness.

Such

Fergus, who was son of Conall Gulban.

^r *Descendants of Aengus.*—Αεγγυραιῖ, i. e. the descendants of Aengus Gunnad, the son of Conall Gulban.

^s *Sil Fidhrach.*—Σιλ Φιδραιῖ; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

^t *Sil Ninnidh.*—Σιλ Νιννιδθα, i. e. the descendants of Ninnidh, the son of Duach, who was son of Conall Gulban.

^u *Sil Setna.*—Σιλ Σετνα, i. e. the descendants of Setna, the grandson of Conall Gulban. These were the most distinguished families of Tirconnell. That tribe of them called Sil Luighdhech Mic Setna, after the establishment of hereditary surnames, branched into various families, of

whom the most distinguished were the O'Donnells. The territory of the Sil Luighdhech Mic Setna is described in a poem in the Book of Fenagh, as extending from the stream of Dobhar (which flows from the rugged mountains) to the River Swilly:

Τριυχα Ερα Ρυαιὸ πέβαιῖ
 Μαῖρηιχ, ιαῖραιχ ινῆραιῖ
 Ο Καλὸ κάμ να ερὸβανῖ καρ
 Co h-Eonich corainno-ēpen-ḡlaip.

Τριυχα δαḡume m-blechτα,—
 Εολέαιβε λυχο να querτα,—
 Ο Εονιχ co Dobar n-οιλ
 Shiliup ar na ḡarb-ḡleibtib.

O'n Dobar oirḡip ceona
 Τριυχα Λυḡoech, mic Sheona

Αἶψ' ἴν' αὖτ' ἐν τῷ κατ' ἐνὶ
 Δο κατ' Conaill compamais,
 Cined molbēac manairēc,
 Μαιρῆ αἰνὸν νά αναἰνὸν ;
 Innraigeap h-ua Ainmirech,
 Oipio im dail nac dlig.

Ni dlig.

Τίβιρ in πλαῖτ pe ppeazapitēib τοῖδα, tul-borba in τυαιρce-
 ταιῖ; ἵρ δο'η buirbi bunaid, ocur ἵρ δο'η tul-miie τυαιρceταιῖ
 in ταem ἴν, α Conaill, α κατ'μιλῖδ! ἀέτ ἐνα, in cualaδαιρ in
 ἴνᾱίτῖ remiōe, ren-foelach po παῖβαδαιρ na h-υῖδαιρ α ἴλεῖταιῖ α
 ren-ḃriatēap?

Fepiridi cat corugad;
 Fepiridi pluaz potecurc;
 Fepiridi maith mor-thormac;
 Fepiride breo bporuḡad;
 Fepiridi cloth cuimniugad;
 Fepiridi ciall comairli;
 Fepiridi eimech imrige;

Fepiridi

Cur in abainn ἵρ ḡlan li,
 Danap comainm Suilidhe.
 Triucha Enna riap ap ἴν
 Co Deapnur mor, co Sputhair,
 Tapbac Tir Enna na n-ḡpead
 Soir co Fearnach na fennecad.

Lib. Fenagh, fol. 47, b, a.

"The cantred of the boisterous Eas Ruaidh,
 The salmon-full, fish-full cataract,
 Extends from Call Cain of knotty nut
 clusters
 To the noisy, impetuous green river Edh-
 nech.

The milky cantred of Baghuine,
 Let all inquirers know,
 Extends from Edhnech to the bright
 Dobhar,
 Which flows from the rugged mountains.
 From the same rapid flood of Dobhar
 The cantred of Lughaidh, son of Sedna,
 Extends to that bright-coloured river,
 Which is named the Suilidhe [Swilly].
 The cantred of Enna thence westwards
Extends to Bearnus Mor *and* to Sruthair,
 Profitable is Tir-Enna of horses,
It extends eastwards to Fearnach of heroes."

Such are the attributes
 Of the race of brave Conall,
 A praiseworthy tribe of spears.
 Wo to the known or unknown *who insult them* ;
 The grandson of Ainmire attacks them
 For a cause which he ought not.

It is," &c.

The king smiled at the haughty and furious answers of the northern, *and said*, " This paroxysm is of the hereditary fury and of the northern madness, O Conall, O warrior ! But hast thou heard the mild proverbial string^v which authors have left *written* of the remains of their old sayings ?"

" A battle is the better of array ;
 An army is the better of good instruction ;
 Good is the better of a great increase ;
 Fire is the better of being stirred up ;
 Fame is the better of commemoration ;
 Sense is the better of advice ;
 Protection is the better of intercession ;

Knowledge

This poem then goes on to state, that the race of Eoghan, deeming the territory left them by their ancestor, Niall of the Nine Hostages, to be too narrow, extended their possessions by force of arms as far as Armagh, leaving Derry to the Cinel-Conaill, and Drumcliff to the descendants of Cairbre.

^v *Proverbial string*. — The Irish were very fond of adducing proverbs in proof of their assertions, and to this day, a prover-

bial saying brought to bear upon the illustration of any subject, makes a deep impression on the minds of the native Irish, as the editor has had ample opportunities of knowing. But though proverbs abound among them no considerable list of them has ever yet been published. The most accessible to the Irish reader is that which is given by Mr. Hardiman, in his " Irish Minstrelsy, or Bardic Remains of Ireland," vol. ii. p. 397. Lond. 1831.

Fepirdi fir fiairfaigib;
 Fepirdi tuir tertyugib;
 Fepirdi gair glan-foglaime;
 Fepirdi fir fáit foglaime. P. c.

Uith gaca labartha leat, a aird-riog Eirenn, ar Conall, cáin-
 leas caca comairle cúgud, ir ciallda ro coirceir mo comferg; ir
 fíra na fuigil, gura fáit fad-réidigti ferigi oğ-briatara ána,
 amairpeca na n-aird-riog. Ait cena, beir do bpeit rmaca,
 rmuaintig do pect riog, naç digir dar riagail do pectgi, a rig-plait,
 ar Conall; ir am cirtac-ra, oilpar a dober, ocur icpara anpí-
 cu, uair ni h-anagra ait fir plata agairthei oirne. Berad
 bpeit n-inorig, n-durig, n-dleirtenaig, ar Domnall; mar do triall-
 airiu mo tiug-bá-ra gan cáigill, gan comfégað, tu-ra do terari-
 gain gan dicheil, gan dirluagað, ocur mo dalta, Congal, do cáigill
 duit-riu ar colg-deir do claidim, a Chonaill. Ni forbunn plata
 marcar, a rig-plait, ar Conall, .i. Congal do cáigil. Máda
 comraicrem, cengeltar agum-ra h-é, má iccaid a anpícu a up-
 gabail, uair ni buð airpechur engnuma dam-ra do dalta do di-
 cennad dot' aindeoin it' fíadnairi, a aird-riog Eirenn, ar Conall.
 Conad conrad Conaill ocur a ceart briatara ar comerigi in caða
 anuar comice rin.

Imthura Domnaill, ro delig-rein pé raer-codnais déz d'á
 derb-fine bodein, ie h-uprclaiqe, ocur ie h-innarba cach pedma,
 ocur cac popeigne ar a ucht. Ocur ro atchuir aegairpecht
 neit-claunne Neill d'fóirichin ar cac forpán ar Chellaç, mac
 Mailecaba,

^w *Foster-son, Congal.*—Mo dalta Con-
 gal do cáigil duit-riu.—King Domhnall
 is represented throughout this story as
 most anxious that Congal should not be
 slain, because his attachment to him was
 inviolable as being his foster-son.

^x *Cellach, the son of Maelcobha.*—Cellach,
 mac Mailecaba.—This great hero was
 afterwards monarch of Ireland jointly with
 his brother Conall, from the year 642 to
 654. He is the ancestor of the famous
 family of the O'Gallaghers of Tirconnell,

Knowledge is the better of inquiry;
 A pillar is the better of being tested;
 Wisdom is the better of clear learning;
 Knowledge is the better of philosophy."

"May the choice of each expression be with thee, O monarch of Erin," said Conall; "the mild success of each advice be with thee; wisely hast thou suppressed my great anger. True is the saying that the pure, noble, sapient words of monarchs are the cause of mitigating anger. Howbeit, pass thy sentence of control; ponder on thy regal law, that thou mayest not go beyond the rule of thy justice, O royal prince," said Conall. "I am guilty; do thou take vengeance according to thy custom, and I will pay the debts due to thee; for it will not be an unjust revenge, but the justice of a king that shall be visited upon us." "I shall pronounce a king-becoming, upright, legitimate sentence," said Domhnall. "As thou hast sought my death, unsparingly and without consideration, I will spare thee without forgetfulness, without limitation, and my foster-son Congal^w is to be spared by thee from the edge of thy right-hand sword, O Conall." "It is not the exorbitant demand of a king thou hast asked, O monarch," said Conall, "in requesting that Congal should be spared. If we engage he shall be fettered by me (if his capture be sufficient to pay his evil debts), as it would not be noble valour in me to behead thy foster-son against thy will, before thy face, O king of Erin," said Conall. So far the fury of Conall and his exact words at the rising of the battle.

As to Domhnall he detached sixteen chieftains of his own tribe, to resist and repel every attack and violence from his breast, and he charged Cellach, the son of Maelcobha^x, above all, to watch and
 relieve

who are more royally descended than the ages.—See genealogical table of the descendants of Conall Gulban, at the end of this point of power and possessions in later volume.

Mailecaba, reach cach, ocur cuairt preagra Congail do com-
 pperdal, ocur comairci a ceitri n-dalad n-decraidech n-dep-
 tairiri do denum, .i. Maelduin ocur Cobtae, Finncað ocur
 Paelcu ; ocur po riaðnaig ar arð-maitib Erenn ar a aitle, cumad
 pa cormailri cõraigti in caða rin, ocur pa ramail a ruioigti, do
 coirigtea caða fer n-Erenn co bpuinne brata, ocur atbert na
 briatra pa:

Cleaða mo caða-pa fein
 Eogan co Cairpri, mac Neill,
 tuirti fulaing caða Cuind
 Conall co n-a Enna-cloind.

Connaeða ir Muidig pela
 a riðach cuir comolúta,
 Laignig, Muimnig, mer a moð,
 tuige in caða 'r a tégor.

Airigid mo caða cain
 Airgialla ocur mo ðeopaid,
 me bodein a parca trom,
 pe ðinge caich do'n comlonn.

Ir me Domnall, mac Aeda,
 mian lim cella do caemna,
 mian lim Sil Setna gan fail,
 co tpen a h-uét Clann Conaill.

Mian lim Cenel Conaill cruaid
 pomum i pcamnir picað-buain ;
 Sil Setna, mo chined fein,
 mairg nað ingaib a n-airiéir.

Cennpaelað

^y *Are Conall.*—In this quatrain Eoghan, Cairpri, and Conall, the names of three of the sons of the monarch Niall of the Nine Hostages, are put collectively as nouns of multitude to denote their respective races.

^z *Are the shelter.*—The Irish word *tuige*, which is cognate with the Latin *tectum*,

relieve the puissant race of Niall out of every difficulty, to respond to the onsets of Congal, and to protect his own four good-hearted, beloved foster-sons, namely, Maelduin and Cobhthach, Fionnchadh, and Faelchu. And he requested of the arch-chieftains of Erin, after this, that the armies of the men of Erin should, to the brink of eternity, be arrayed to the likeness of the arrangement and position of this battle; and he said these words:

“The props of my own army
Are Eoghan and Cairbre, the son of Niall;
 The supporting pillars of the army of Con
Are Conall^y and the race of Enna.
 The Connacians and bright Meathians
Are its well-shaped thickset wood,
 The Lagenians and Momonians of rapid action
Are the shelter^z and protection of the army.
 The ornaments of my beauteous army
Are the Oirghialls and my sojourners^a,
 And I myself the heavy sledge
 To drive all into the conflict.
 I am Domhnall, the son of Aedh,
 I desire to protect churches;
 I desire that the race of Setna, without remissness,
 Should be mighty in the front of the Clann Conaill.
 I desire that the hardy Cinel Conaill
 Should be before me in the battle of strong shields;
 The race of Setna, are my own tribe;
 Wo to him who avoids not disobedience to them.

Cennfaeladh

is used in old MSS. to denote the roof of a house, and sometimes, figuratively, shelter or protection.

^a *Sojourners*.—*Θεοπαῖο* signifies an ex-

ile, sojourner, pilgrim, or any one living out of his native country. The *θεοπαῖο* or sojourners here referred to were evidently hireling soldiers from Scotland or

Cennfaeladh fleadh, mac Garbh,
 Finghin coibdenach in Chairnn,
 triar ele ba deula a n-dreac,
 Maine, Enna, Airlach.
 Loingreac, mac Aeda na n-dám,
 ocup Conall, mac baedain,
 tri meic Maicoba na claid,
 Cennfaeladh, Cellach, Conall.
 Mo cuig meic-rea, deirg a n-dreac,
 Fergur, Oengur coibdenach,
 Ailell ir Colgu nac gann,
 ocup in cuigeadh Conall.
 Ir iat rin crithre mo cuirp,
 plan caic uile 'ma fuabairt,
 reid im caic réd, borb a m-bann
 ag teict a n-aigid ectrand.
 Se rin dec do cined Cuind
 ro áirmeas i cenn comlainn,
 no uil fa nim,—mor in mod,—
 deic ced laic por dingeab.
 Ir iat rin togaim co tenn,
 i fiaonairi fer n-Ereinn,

umum

Wales who were in the constant employment of the Irish monarch, such as were called Bonnaghts by English writers, in the reign of Elizabeth.

^b *Cennfaeladh the festive, son of Garbh.*—Cennfaeladh fleadh, mac Garbh.—The Book of Kilmacrenan, as quoted in the Book of Fenagh, fol. 42, states that this Cennfaeladh had three sons, viz., Fiamuin, the eldest, ancestor of the Clann Fiamuin

or O'Dohertys; 2. Maelduin the father of Airlach, Snedgal, Fianguis, and Cennfaeladh; and, 3. Muirchertach, the ancestor of the Clann-Dalaigh or O'Donnells.

^c *Finghin, the leader from Carn.*—Finghin coibdenach in Chairnn, is not mentioned in the Irish Annals or genealogical books.

^d *Maine, Enna, and Airlach.*—These

Cennfaeladh the Festive, son of Garbh^b,
 Finghin, the leader, from Carn^c,
 And three others of bold aspects,
 Maine, Enna, and Airlach^d.

Loingsech, the son of Aedh^e of troops,
 And Conall, son of Baedan,
 The three sons of Maelcobha^f of clans,
 Cennfaeladh, Cellach, *and* Conall.

My own five sons of ruddy aspects^g,
 Fergus, Aengus of troops,
 Ailell and Colgu, not penurious,
 And the fifth, Conall.

These are the sparks of my body,
 The safety of all lies in their attack,
 Ready in each road, furious their action
 When coming against foreigners.

Sixteen men of the race of Conn
 I have reckoned at the head of the conflict,
 There is not under heaven,—great the saying,—
 Ten hundred heroes who would resist them.

These I select confidently,
 In presence of the men of Erin,

To

names do not occur in the Irish Annals, nor in the genealogies of the Cinel-Conaill.

^e *Loingsech, the son of Aedh.*—*Loingsech mac Aedh*, is not mentioned in the Irish Annals or genealogical books.

^f *Three sons of Maelcobha.*—*Tri meic Maicobha*, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

^g *My own five sons of ruddy aspect.*—*Mo cúig meic-rua*.—It does not appear

from the Genealogical Irish Books, or the Irish Annals, that any of these five sons of king Domhnall became the founder of a family, except Aengus, or Oengus, who was the ancestor of the O'Canannans and O'Muldorys, princes of Tirconnell, preceding the O'Donnells, and of the Mac Gillafinnens, chieftains of Muintir-Pheodachain, in Fermanagh.—See Note E, at the end of this volume.

umum fein, τιαρ ocur ταιρ,
 dom' feitem, dom' imdegarl.
 Cellac, mac Mailcaba épuim,
 uaim d'fuprachc cac anporlaino,
 pe ppeagpa Congail na cpeac,
 Cellac cpoða na cac cleat!

Iméupa Congail impaitep againo ataið ele, uair ni feðait
 uðoir in da fairnéir d' fuppannað i n-aenpect, amail arberc in
 pile:

Uide ar n-uide po roich rin,
 airneir cac uðoir eolaiç;
 ni a n-aenpect po roich uile,
 dá fairnéir le h-aen duine.

Cio cia ar ar cuiperca ceirt in caða, ni he airð-piç Ulað do
 bi co dubach, dobponach, ná co beg-menmnach, pe bpuinne na
 bperligi bráða rin; uair ba dimain d'a dráitib depb fairtine
 demin do denum do, ocur niri tarba do tailgennaib triall a
 tégairc; ar ba compað pe carraic d'a éairuib comairli do
 Congal, pe h-arlaç na n-amaiðeað n-iperinaidi ag fupáil a aimlepa
 air; uair níi treicpet na tri h-úipe urbaðaça, iperinaidi eirium
 o uair a éúirmio co trath a éiuç-bá, .i. Eleacto, ocur Mezera,
 ocur Teripone, conað h-e a riabpað ocur a paeb-porcetul rin
 paðepa do-rum durcað caça poç-dála, ocur impað cac a iomaip-
 ðair, ocur poþbað caça fíir-uile; uair ip ann po-éaiçerca in úir
 imleðech,

^h *Rere and front.*—Τιαρ ip ταιρ, i. e. illustrated in O'Brien's Irish Dictionary, *in*
 west and east. The Irish as well as the *voce* DEAS.

ⁱ *Authors cannot give two narratives to-*
 gether.—Uair ni feðait uðoir.—The
 writers of Irish Tales are remarkably fond
 of quoting ancient authorities. Here the

To be around myself rere and front^h,
 To attend me, to defend me.
 Cellach, the son of Maelcobha, the crooked,
I appoint from me to relieve each distress,
 To respond to Congal of plunders,
 Cellach braver than any chieftain!"

With respect to Congal, we shall speak of him another time, for authors cannot give two narratives togetherⁱ, as the poet says:

"By progress after progress he passed through
 The narrative of every learned author;
 Two narratives cannot all at the same time
 Be passed through by one person."

Whoever felt dejection for the battle, it was not the arch king of Ulster that was sorrowful, dejected, or pusillanimous at the approach of this final defeat; and it was in vain for his druids to make true magical predictions for him, and it was not profitable for his tailgins [clergy] to seek instructing him; for his friends might as well converse with a rock as advise him, in consequence of the temptations of the infernal agents *who were* pressing his destruction upon him; for the three destructive infernal furies Electo, Megæra, and Tesiphone, had not forsaken him from the time he was born until the period of his final dissolution, so that it was their influence and evil suggestions that induced him to stir up every evil design, meditate every contention, and complete every true evil; for the snare-laying,

author quotes an old poet as authority for his arrangement of the subject. This quatrain seems to have been quoted from the biography of some poet or professor of literature, but it is now difficult to understand it perfectly, as the quotation is so short and the subject matter unknown.

The Editor understands it thus:

"Progress after progress he made
 In reading the narratives of learned authors,
 Studying them one by one,
 For he could not attend to two together."

indledech, eiridan, airdgill Electó ar ceirt-lár cleib ocur craidhe Congail, ic maidem caç mpuin, ocur ic puigrað caça pír-uile. Ocur ðin in mairg mircnech, mírunaç, mallactnach Mezera do òparrin a calað-þorrt comnairi ar ceirt-lár çarbairt Congail, ic tagra á taiblib a òengað, ocur ic buaðnairi a bunnraçaib a briat-
tar; ocur ðin in çenn clearach, òparridec, çonntraçta, èromða, èurraçtaç, èuaiç-ebraç Teripóne tarrairi fein arð-çomur airrech-
air ar cuig cedraðair comlana corparða Congail, comdírr com-
níera fein pe forbað caça pír-uile. ður ub trérr na h-úrrib
irerairi rin tuicçer na tri pecaða pudraça aimpiger caç aen,
.i. rerrúduð, ocur impraðuð ocur ðnim, feib arberit Foruð na
Canóine:

Electo rgrudur caç col,
Mezera pír h-impraðuð,
Teripóne fein co pír
cuirrar caç cair i corpr-ðním.

Conað he a n-arlaç ocur a n-impride-fein air-rim pa ðeria do
gan çomairli a çarat do çuimniugað, ocur ir iat pa ðeria dó beir
co merrða, micellid itir Ullair ocur allmarçaib aðaig Máirri
pe maidm caça Muigi puad-linnitig Rath, co taimic trarh ruain
ocur ráam-çodulra do na pluagair; ocur po çodail Congal iar rin
pe ciuin-þogair na cuirleann ciuil, ocur pe forcað faidemair,
ruaraidhech, pír-truag na téð ocur na timpán 'ga tadall d'airçtib
ocur d'forinnarðair eand ocur ingen na ruad 'gá rar-þeim. Açt
çena, ba tinnabrad troch do Congal in codla rin, do perr mar ir
gnaç ruba ocur rámarigçti pír-codulra ic aimniugað caç aín pe
bpuinne

^j *Fothadh na Canoine*, here quoted as authority for the office of the three Furies, was lecturer of Armagh in the year 799.—

See Annals of the Four Masters at that year, and Colgan, *Acta SS.* p. 783.

^k *Tympans*.—Timpán.—Various pas-

laying, impure, and wicked fury, Electo, took up her abode in the very centre of the breast and heart of Congal, suggesting every evil resolution and pointing out every true evil to him. And also the woeful, ill-designing, wicked Megæra placed her resident fortress in the very middle of Congal's palate, to hurl defiance from the battlements of his tongue, and to threaten with the scourges of his words. And the tricky, evil-teaching, cursed, morose, backbiting Tesiphone assumed absolute sway over the five corporeal senses of Congal, so that they (the three Furies) were diligent to accomplish every true evil. By these three infernal Furies is understood the three evils which tempt every one, viz., Thought, Word, and Deed, as Fothadh na Canoine^j said :

“Electo thinks of every sin,
Megæra is for reporting,
And Tesiphone herself truly
Puts every crime into bodily execution.”

And it was *the influence* of their temptation and solicitation of him that induced him not to attend to the advice of his friends, and it was they that caused him to be confused and senseless between the Ultonians and foreigners, on the Tuesday night before the loss of the battle of the red-pooled plain of Magh Rath, until the time of rest and soft repose arrived for the armies. And after this Congal slept, *being lulled to rest* by the soft sounds of the musical pipes and by the warbling vibrations and melancholy notes of the strings and tympan^k struck by the tops, sides, and nails of the fingers of the minstrels, who so exquisitely performed on them. However, this sleep was a miserable repose to Congal ; but indeed hilarity and agreeable sleep

sages can be produced to show that the and not a drum, as might be supposed Irish tympan was a stringed instrument, from the name.

briuinne báir, ocur pe h-íðnaib aitheòda. Ác̃t c̃ena, níri cumrcaig
Congal ar in cochlud rin gur c̃an Dubdiað d̃rai na briat̃ra beca
ra:

Α Chongail Chlaín comeir̃g,
Ciñoret t̃eccraic̃ h'ind̃raig̃io;
Or̃o meli mian ruain rin-laíge;
Suan pe báir brĩc̃t boðba;
ðeg brĩga bebr̃at bi bãt miðlác;
Mõc-eir̃ge mian feiñned ocur riñtaipe;
For̃t̃c̃eð n-galann gur̃ic̃h-miað nem̃tor̃ mboðba;
ðrut̃ pol̃a,—eac̃rair̃ c̃urað,—
Chugut α Chongail.

Α Congail.

Ir̃ duaĩbreac̃ rom̃ dúir̃c̃ir, α Dubdiað, ar Congal. Ceir̃o
aeg̃aibe, fãgbur α éioi ior̃i faelaib̃ gan im̃coimet̃, agut̃-ra iaram̃,
ar̃ Dubdiað. Ðoig̃ ni h-or̃o aeg̃aibe cochlud̃ 'gá c̃eãt̃raib̃; ni dat̃
coimed̃aig̃ inll̃ iarm̃ar̃tãc̃-ru d'Ull̃taib̃; buð fine ar̃ n-α for̃dail
aic̃me Olloman d̃ar̃ t̃' éir̃i; buð laĩt̃rẽc̃ gan lan-gabail ar̃o-por̃ic̃
aibẽc̃air̃ gãc̃a h-Ull̃taig̃ ar̃ t̃' aiẽli. Ác̃t c̃io comp̃að pe car̃raig̃
com̃air̃li do troic̃h pe na t̃iũg-ba! Ðo com̃oig̃lair̃ do c̃neac̃, α
Chongail, ar̃ Dubdiað; Ðena r̃íð rũt̃ain pe t̃'aid̃i, ocur pe h-ar̃o-
maĩt̃ib̃ Ereñn, ocur im̃gaib̃ mĩc̃or̃car̃ na Maĩr̃te inat̃ mar̃b̃tar̃
co maĩt̃ib̃ Ulað umut̃ in aeñ maĩg̃in.

Tainic

¹ *But indeed sleep, &c.* — The present belief among the Irish peasantry is, that at the approach of death by sickness, a man sleeps, but that a woman is awake; *bíðeann an fear 'n a coolað agur an bean o'a faipe féin.*

^m *To thee O Congal.*—Α Congail clain

comeir̃g.—In all old Irish tales mystical assertions, expressed in irregular metre, are generally put into the mouths of Druids. The terms are generally ambiguous and full of mystery; and it is sometimes almost impossible to translate such rhymes as they are made to speak, into intelligible

sleep¹ come upon every one at the approach of death, and of the pangs of dissolution. And Congal did not awake from this sleep until Dubhdiadh *the druid* had chanted these few words :

“O Congal Claen arise,
 Thy enemies approach thee ;
 The characteristic of an imbecile is the desire of constant lying asleep ;
 Sleep of death is an awful omen ;
 Little energy forebodes the destruction of the coward,
 The desire of the hero and the watchman is early rising ;
 An inciter of valour is a proud and fearless fiery-champion,
 Fervour of blood,—the characteristic of a hero,—
Be to thee O Congal^m!

O Congal,” &c.

“Disagreeably hast thou awakened me, O Dubhdiadh,” said Congal. “Thou dost like a shepherd who leaves his flock among wolves without a guard,” said Dubhdiadh. “It is not the business of a shepherd to sleep over his flock: thou art notⁿ a vigilant keeper of a flock to the Ultonians; the race of Ollamh^o would be a divided tribe after thee; the great habitation of each Ultonian would, after thee, be a deserted spot; but indeed *to give* advice to a wretch before his death is to talk to a rock.” “Thou hast *sufficiently* avenged thy wounds, O Congal,” said Dubhdiadh, “make an eternal peace with thy foster-father and the arch-chieftains of Erin, and fly from the defeat of Tuesday, on which [*it is foreseen*] thou wilt be slain, and the chiefs of Ulster about thee in one place.”

A

English.

ⁿ *Thou art not.*—*Ní raí, i. e. non es.*

^o *Race of Ollamh.*—*Clíme Ollamán,*
 i. e. the race of Ollamh Fodhla, who was
 one of the most celebrated of the monarchs

of Ireland, and flourished about the year of the world 3227, according to O’Flaherty’s Chronology.—See Ogygia, Part III. c. 29. This monarch was ancestor of Congal and of all the Clanna Rudhraighe.

Ταίμε ἀνδ ριν ταεμ célli cumairc do Chongal, γυρ canurταρ: cia d' árð-clannaib h-lp ρυair τεppmann ap tíuð-ba, ná mairiup gan marbað? ocur ip deð-ρið map Ðomnall co n-apð-mairib Epenn uime, o ρímταρ α ρο-marbað, ocur ip iméuibði d'Ullταib d'á n-airleach do'n éur-ρα, ap Congal. Ocur cideað ρο τριallainð teiceð in ταéair pea ocur mo téparðain ap tíuð-ba, map α τατ mo θραιτί 'γά depb-φαιρτine ðam mo tíuτim ip in ταéair-ρα; ni téparið τρύ teicheð; ni ταρβα éc d'ingabail, uair τρι h-uairc naé imðairbter, .i. uair éca, uair gene, uair cóimpepta, ap Congal. Cen co h-imðairbter éc, imðairbther ág, ap Ðubðiað, uair ni deip pe ðia deρð-marτpa ap ðainib, ocur atberτ in laid ρi:

Imgarib ág 'r pod imgéba,
 a Chongail Mullang Maca,
 mac Aeda, mic Ainmípech,
 cugut i cenn in caeta.

In caṭ rin po ṭogbairiu,
 ir po ruagair cen laige,
 ir rnam mara mór-ṭonnaig
 duic caṭugad pe t'aide.

In caſt rin po togbairiu,
a laic ceipt na da cómlann,
bid fham mara mor-éonnaiſ
duit caſugud pe Domnall.

Domnall

^p *Descendants of Ir.*—**Ḍ' ar-o-clannaiḃ**
Ir.—The most distinguished of the race
of Ir, son of Milesius, were the Clanna
Rudhraighe, of whom Congal was at this
time the senior representative.

^a *It is profitless to fly from death.*—This is still the prevailing feeling among the illiterate Irish peasantry, who are con-

stantly heard to say "what is to happen must happen: whatever God has foreseen must come to pass exactly as he foresaw it, and man cannot change the manner of it by any exertions of his own." The common saying among them is, "*It was to happen.*"

^r *Mullach Macha.* — Mullaiḡ Maca,

A confused gleam of reason then beamed on Congal, and he said, "Which of the great descendants of Ir^p has got protection against final destruction, or will live without being killed? And it is a good king like Domhnall, with the arch-chieftains of Erin about him, *to whom* it belongs *by fate* to have the killing and slaughtering of the Ultonians on this occasion," said Congal. "But though I should attempt to avoid this battle and save myself from final destruction (for my druids are making true predictions to me that I shall fall in this battle), *yet* flight has never saved a wretch; it is profitless to fly from death^a; for there are three periods of time which cannot be avoided, viz., the hour of death, the hour of birth, and the hour of conception," said Congal. "Although death cannot be avoided a battle may be avoided," said Dubhdiadh, "for God does not like that men should be slaughtered;" and he repeated this poem:

"Shun the battle, and it will shun thee,
 O Congal of Mullach Macha^r;
 The son of Aedh, son of Ainmire,
 Approaches thee at the head of the battle.
In that battle which thou hast raised,
 And which thou hast proclaimed without feebleness;
 It is the *same as* swimming over the mighty-waved sea,
 For thee to contend with thy foster-father.
In that battle which thou hast raised,
 O just hero of the two combats,
 It is the swimming over the mighty-waved sea,
 For thee to contend with Domhnall.

Domhnall

the summit or hill of Macha, i. e. of the hill of Armagh. Congal is called of this place, because it was in the territory of his ancestors, previously to the year of Christ, 332, though not included within the limit of Ulidia, his own principality, which comprised no portion of the present county of Armagh.

Domnall Dúine apð ðalair,
 rairi ná rluaz in ðomain,
 ða n-ðearindair orim allmarais,
 ðo fuicfidír ðo in conair.

Eol ðam ainm in ðaire pea,
 co ti in bpaða Ðaire in latha,
 bið e ainm in muiqe pea
 maq cuanach Muiqi Raða.

bið Maq pað o'n poth-mal pa,
 maq or aiper in átha,
 Capnn Congail in cnocán pa,
 o muq co laiti in bpaða.

ðiað Suibne na qealtugan,
 bið eolach peað qac n-ðingna,
 bið qealtán tpuaz pann-cpaidec,
 bið uaðað, ni ba himða.

Imqairb.

ða

^s *Domhnall of the lofty fort of Balar.*—Domnall dúine apð ðalair.—*Dun-Balair.* The site of this fort is shown on Tory Island, off the north coast of Donegal, where there is still a vivid recollection of Balar, its founder, who is famed in the bardic history of Ireland as the general of the Fomorians, or sea pirates, in the second battle of Magh-Tuiredh, fought about the year, A. M. 2764, according to O'Flaherty's Chronology.—See Ordnance Map of Tory Island for the exact situation of Dun Balair.

King Domhnall is called of Dun Balair, not because he resided there, but because it belonged to Tirconnell, the principality of his own immediate tribe. The custom

of calling people after such places is very common among the Irish poets, but it leads to confusion, as it is often applied in too vague a manner.

^t *Oak-grove.*—Ðaire, is translated *roboretum* by Adamnan, in his Life of Columba, Lib. 1. c. 2, 20, 49.

^u *Daire in latha*, is in Mac Morissy's copy more correctly Ðoipe na rlaða, i. e. the oak grove of the prince or king. There is a place of this name near Dungiven, in the county of Derry, anglicised Derrynaflaw, but the name is not now to be found at Moira, where this battle was fought, so that the druid is out in his prophecy.

^v *Suibhne shall be a lunatic.*—ðiað

Domhnall of the lofty fort of Balar^s

Is nobler than *any of* the host of the world ;

If the foreigners would do my bidding

They would for him leave the way.

I know the *future* name which this oak-grove^t *shall bear*,

Until the day of judgment—Daire in latha^u.

The name of this plain shall be

The beautiful Magh Rath.

It shall be called Magh Rath from this prosperous battle,

A plain over the brink of the ford ;

This hillock shall be called Carn Congail

From this day till the day of judgment.

Suibhne shall be a lunatic^v,

He shall be acquainted with every fort^w,

He shall be a pitiful, weak-hearted maniac ;

Few, not many, shall be his attendants.

Shun," &c.

It

Suibhne na g-ealtugan.—That is, Suibhne, the son of Colman Cuar, chief of Dal Araidhe.—See Buile Shuibhne, or, "The Madness of Suibhne," a curious romance, generally added to the Battle of Magh Rath, for an account of the rambles, freaks, and eccentricities of this chieftain, after the Battle of Magh Rath, from which he fled panic stricken, in consequence, as it is alleged, of his having received the curse of St. Ronan Finn, abbot of Druim Ineas-glainn, now Drumiskin, in the county of Louth, whom Suibhne had treated with indignity.

^w *He shall be acquainted with every fort.*
—Óio eolach peć gac n-oinḡna, alludes

to Suibhne's constant roving from one place to another. *Oingna* signifies *a fort* or any remarkable place, and it appears from the romance just referred to, that Suibhne was almost constantly moving about from one remarkable place to another throughout Ireland; but though he is represented as having visited the most romantic and best-known localities in Ireland, it is strange that he is not made to go to Glcann na n-gealt, in Kerry, whither, at the present day, all madmen are made to repair to be cured of their malady. In Mac Morrissey's copy, however, this line reads, *bio ecclaic pe gac n-ioðna*, i. e. he shall be afraid of every kind of weapon.

Ḫa ḡmaín ḡo Ḫubḡiaḡ fīr na fīr-ḡáiri ḡo ḡaitem pe Congal;
 áct cena po comḡaipeaḡ Ceann con co Congal, .i. ḡilla tairiri
 ḡo'n tpiat mīlīḡ, ḡupa faidepḡur h-e ḡ'fīrpuḡaḡ cleḡi Conaill
 ocup aipḡ-ḡrinne Eoḡain, ḡ'fīor in paḡaḡar ḡlair no ḡeimleḡa ipir
 caḡ ḡá n-ánpaiḡ n-incomlāinḡ acu. Mar ḡo canaḡ a cét-ḡompaitib
 a cupaḡ, mar ḡearbḡar ar ḡepḡruba Conaill:

Ro cinḡpet comaipe cupaiḡ,
 Aipnelaḡ, mac Ronain Ruaiḡ,
 Ocup Suibne Mīnḡ ḡo'n muiḡ,
 Mac fīr-ḡarḡa Feapaḡaiḡ:
 ḡeimel ipir cach ḡa ḡup
 Ḫo Chonaill ocup ḡ' Eoḡan,
 Co ná paḡlaḡ óḡ na pen
 Ḫib ḡémaḡ tennta teiḡeḡ.

Inunḡ uair po cuipḡ Cenn con pe turḡeib na torḡa rin ocup
 po ipḡa Ḫomnall ḡeipḡ ar copuḡaḡ in caḡa, ocup po fégupḡar
 Ḫomnall ḡar mīn-oirib in muiḡi, ocup at conaipḡum ḡuiḡi Cenn
 con, ocup pa aitem aḡbar a toiḡill ocup a tēḡtaipeḡḡa; conaḡ
 aipe rin, po páiḡ pe tpien-pepaiḡ in Tuairḡipḡ: at ciupa ḡuḡaib
 ḡilla ḡo ḡillib Congal ocup Cenn con a comainm peir, ocup ḡo
 peḡarra aḡbar a toiḡill, ḡo tairḡpeḡ bar tuarupḡbala-ri ocup
 ḡ' fīrpuḡaḡ bar n-innill, in buḡ ḡonglonnta copaiḡḡi bar cupaiḡ,
 ocup mun buḡ eaḡ iaḡ, co na cópaiḡeaḡ Congal aipḡ-maiti Ulaḡ
 na allmupaiḡ i n-ḡlapaiḡ, na i n-ḡeimleḡaiḡ. Conaḡ aipe rin, a
 oḡu, bar aipḡ-puḡ Eipenn, leaḡar lib-ri eappa ocup iḡḡara bar
 n-eipḡuḡ, ocup bar n-eḡḡuḡ co tḡacht-aipḡlennaiḡ bar tḡaiḡeḡ, ḡ'
 polaiḡ

* *Phalanx*, &c.—Chiat caḡais explained by Peter Connell, in his Dictionary, as a body of men in battle array, and he explains ḡrinne, in the margin of Mac Mo-rissy's copy, p. 71, by the modern words neapḡ no oainḡean, i. e. "strength or bulwark," but the latter word must be understood here as applied to that arrayed di-

It was vain, however, for Dubhdiadh to waste the knowledge of true wisdom on Congal. Cenncon, a faithful servant of the lordly hero Congal, was called, and he despatched him to reconnoitre the phalanx^x of the race of Conall, and the great bulwark of the race of Eoghan, *to see* if they had locks or fetters between every two of their fighting soldiers, as had been proposed in the first consultations of their heroes, as is proved in *Dergrubha Chonaill*^y:

“They came to a stern resolution,
 Airnelach, son of Ronan the Red,
 And Suibhne Meann, on the plain,
 The truly expert son of Feradhach,
 To put a fetter between every two heroes
 Of the races of Conall and Eoghan,
 So that neither young nor old
 To them, though pressed, might suggest flight.”

At the exact time that Cenncon was sent to perform this business, it was that Domhnall turned round to the right to view the array of the battle; and he looked over the smooth surface of the plain, and perceived Cenncon coming towards him, and perceived the cause of his journey and message. Wherefore, he said to the mighty men of the north, “I see approaching you a servant of the servants of Congal, by name Cenncon, and I know that the cause of his journey is to reconnoitre so as to describe you, and to ascertain your battle array; *to see* whether your heroes be linked together with fetters, in order that if they should not be so, Congal may not array the arch-chieftains of Ulster or of the foreigners in locks or fetters. Wherefore, O youths,” said the monarch of Erin, “let down the verges and skirts
 of

vision of the monarch’s army which consisted of the Cinel Conaill, Cinel Eoghain, and Oirghialla.

^y *Dergrubha Chonaill*, was evidently an ancient Irish historical tale, but the Editor is not aware that it is at present extant.

polac̃ ocur d'porðibad̃ na pæp-geimlec̃ pen-iaraind̃ rnm-cen-
 gal̃ti, po h-ımnaiꝑced̃ opaiḃ. Tógbaíð ocur tairbénaíð, cpoitíð
 ocur cpiḃhnaigíð na ılabradu ıuaic̃ınti, polup-ıarḃnaiðe, po ıuıð-
 ígeð ar̃ ḃar n-geimlec̃aiḃ glan-ćúm̃ta, glar-ıaraind̃, ocur tabraíð
 tpi trom-ğaiꝑi boḃba, buaðḃnaiꝑecha, buıꝑḃedaigi, do ćup gráıne
 ocur geimedećta ıꝑ in n-ğilla, cumad̃ bréc-ćećtaiꝑećt̃ braplaingi
 do beḃad̃ d'ınnḃraigıð Ulað ocur allmaḃac̃. Ro tıncad̃ in tecupc̃
 ıın ağ tpen-ḃeḃaiḃ in Tuaiꝑıꝑt̃. Ocur ar̃ cınned̃ caća cainğne
 daḃi ıorconğaiꝑi in t-aiꝑð-ııığ opıo, co tucḃad̃ar tpi trom-ğaiꝑi,
 boḃb-buaðḃnupaća, buıꝑḃeadaigi, cor lınad̃, ocur ġup luat̃-meaðḃad̃
 in ġilla do ġḃain ocur do ġeııdećt̃, d'oil̃t̃, ocur d'ḃaenneall, ocur
 d'poluamain, ġopı ob ead̃ po cetḃaiğeḃtar ćuiğe, ġup ġemel glan-
 paðac̃, glar-ıaraind̃ do ıeağaim ıtḃi cac̃ da cupaid̃ do Conall
 ocur d' Eógan ıꝑ in uaiꝑ ıın; ocur po ıınta uaiḃiḃ d'ınnḃraigıð
 Ulað ocur allmaḃac̃, co ıa ııııı a aiḃeꝑc̃, ocur ġup ćağaiꝑ a ćećt-
 aiꝑećt̃ ba ııaðḃnaiꝑi doıḃ. ıꝑ de ıın po ćanupḃtar Congal, ca
 h-aiꝑı a ıul Dubđiað Đḃai, a óğı, baḃ eıꝑıum; Sunna, baḃ
 eıꝑıı, ııı ıaðda ııı ıaiꝑc̃ı, ġe mað deḃc̃aiꝑi ııı deıııı duiḃ, ar̃
 Dubđiað, ocur ıı ćaiḃceḃ ıııt̃ e, ġe mað acallaim ııcleḃı ba lııııı
 let̃. Do [ı. dol] duiḃ amlaid̃, baḃ eıꝑıum d'aiꝑc̃ı ocur d'ııııḃeğad̃
 ıeḃ n-Eııenn uaim-ıı, ġupı ob do ıeıꝑi do ćeḃta ocur do tuapıꝑc̃-
 bala ar̃ ııaiḃiḃ ıııııı, ćoiꝑećat̃-ıa mo caća, ocur ıııııığḃet̃ mo
 ıoćḃaiḃe.

ıꝑ

² *Raise and show.*—It seems difficult at first sight to understand the apparently inconsistent orders given by the monarch to his men, to hide their fetters, and at the same time to exhibit and clank the iron chains attached to them. His design probably was to make Congal's messenger believe that although the fetters

were in the hands of the soldiers, and ready for use, yet that they were not actually put on. Another difficulty arises from the spy being represented as *imagining* what was really the fact. Perhaps the writer intended to intimate that the spy, in his terror and panic, reported what his story proved he could not have seen; it

of your battle-coats to your heels to cover and conceal the noble fetters of well-cemented old iron, which have been fastened upon you. Raise and show^z, shake and rattle the beautiful, bright iron chains which are fastened to your well-formed fetters of blue iron, and give three heavy, fierce, exulting, terrific shouts, to strike terror and dismay into the *heart of* the servant, that he may bring back to the Ultonians and foreigners a false and deceptive message." The mighty men of the north attended to these instructions: when the monarch had finished each of his commands, they gave three heavy, fierce, exulting, and terrific shouts, by which the servant was filled and quickly confused with horror and dismay, and with dread, awe, and panic, so that what he imagined was, that there was a bright fetter of blue iron between every two of the heroes of the races of Conall and Eoghan at that time; and he turned from them towards the Ultonians and the foreigners, and he told his story, and stated *the result of* his message in the presence of them. Then Congal asked, "Where is Dubhdiadh the druid, O youths," he said. "Here," replied the other; "I am not experienced at reconnoitering, even though I should reconnoitre for thee in earnest," said Dubhdiadh; "but I shall not dispute with thee, even though thou shouldst desire *me to obtain* a private interview." "Thou art to go, therefore, from me," said he [Congal] "to view and reconnoitre the men of Erin, and it will be according to thy account and description of the chiefs of the west that I will array my battalions and arrange my forces."

Then

is evident, at least, that Congal was dissatisfied with the report of his first messenger, from his sending Dubhdiadh to reconnoitre a second time, and bring him a more accurate account of the state of the enemies' forces. The whole story is extremely curious; the Editor is not ac-

quainted with any parallel for the singular expedient of chaining the soldiers together, in order to prevent one from flying without the consent of the other; nor is it spoken of as a new device, or one peculiar to Domhnall, for Congal evidently expected it, and was prepared to follow the example.

Ír and rin do deáid Dubdaí co h-Ard na h-imairec, conaí
 ar po feogurtaí uada, ocur at conairc in caí-laem cupaí, co-
 paití ar n-a comeaí, ocur in t-rocraí ronaí, íar-innillí
 ar n-a ruíuigad; ocur gér b' inda aipeít examail, ocur ginnie
 gramemail, ocur raei-rrluag roimemail ar n-a ruíuigad d'feai-
 raib Erenn in aen inaí, nír an, ocur nír adair, ocur nír delig-
 ertaí aipe, na aigneí, na innitind Dubdaí i n-dreim díb rin, aít
 inaí ír in tren-rocraí tarbda, tor-aíardá, tuairceptaí, at
 conairc pe cnear in ard-plaíha h-uí Ainnirech, pe ghuamdaít
 ocur pe gramemlaít na laeíraí rin leir, con-a n-greann-moí-
 raib goirceí, ocur co n-a claid-mailgib cupaí ic folac ocur ic
 fordaí páirceí na íemneí. Ocur díu pe h-urgrain ocur pe
 h-anai-centaít leir na leno-braí ligda, leth-fada, lebar-clannaí,
 ocur a n-inar n-óir-eaíar ar n-a forpilleí dar formraib na íir-
 laech. Aít éna po combuaíuít ceíraí Dubdaí pe forgrain
 a páirceí, ocur po inda uaitib co tinnernach, ocur a éanga
 ar luth, ocur ar luamain, in eadair-poll a aítí, ag turí ocur ic
 triall, ocur ic tinnreídul teíra ocur tuairceíala na tren-roc-
 raíe rin do tabairt; ocur táiníc íeme co íar longroirí Ulaí
 ocur all-maíac, gur in inaí ar comdeir do éach a comfégaí ic
 aíneir a aíteir, ocur ic taíra a téctaireíta, ocur po inda ar
 ard-maíib Ulaí ocur allmaíach, ocur arbeir na bíraíha ía:

At cíu caí-laem éugaib-í,
 A Ulltu 'íra allmaícu,
 Oll-caí áímar eídeim,

Cupaí

^a *Ard na h-imairesi*,—i. e. the hill of the spying or reconnoitering. In Mac Morissy's copy it is written more correctly, *Ard na h-íomfáirce*.

^b *Excepting only*.—This clearly shows that the battle was written to flatter the pride of the Cinel Conaill.

^c *Wide-folded shirts*.—*Leno-braí* was

Then Dubhdiadh went to Ard na h-imairesi^a, and from it took his view; and he saw the heroic army arranged and arrayed, and the powerful, well-appointed forces drawn up; and though many a various band, terrible troop, and noble well-looking host of the men of Erin were there stationed together, the observation, mind, or attention of Dubhdiadh did not dwell, fix, or rivet itself upon any battalion of them, excepting only^b upon the mighty, bull-like, puissant northern battalion, which he saw close to the monarch the grandson of Ainmire; *but by these his whole attention was arrested*, on account of the sternness and abhorrent fierceness he observed in their heroes, with their proud-tufted beards, with their warlike prominent eyebrows [*seemingly*] overshadowing and obscuring their vision, and on account of the horror and strangeness presented to him by their glossy, half-length, wide-folded shirts^c, and by their gold-embroidered tunics^d returning over the shoulders of these true heroes. In short, Dubhdiadh's senses became bewildered from viewing them, and he turned from them quickly with horror, with his tongue moving and vibrating in his mouth, assaying, attempting, and designing to give an account and description of that mighty army. And he came on to the middle of the camp of the Ultonians and foreigners to a place where all might conveniently view him, reporting his story and delivering his message, and he turned to the arch-chiefs of the Ultonians and spake these words:

“I have seen a mighty army approaching you,
O Ultonians and foreigners,
It is a mighty, valiant army,

Composed

evidently the linen vest dyed with saffron, with long and open sleeves, often mentioned by English writers as worn by the soldiers of the Irish chieftains.

^d *Tunics*.—Inap is explained by the Latin word *tunica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cupaid cpoða, copnumac,
 Ppaeðða, ponnmap, poptamail,
 Sermach, peitpeð, potecairc,
 Taircech, triat-lonn, tairimech;
 Co n-imad arm n-innillti,
 Pá'n cat ar na corugad.
 Flaithe féig, peta, poirtinech,
 Rigða, po-garð puitenta,
 Oiruch, oreach-derg doir-lebar,
 Thuir-liat glonn-mear, thiuad-corpca,
 Ar ceart-lár in cata rin,
 'Gá corpuð, 'gá córugad,
 'Gá laidiuð, 'gá luamairceð;
 Gaedil uime ar arm-larad,
 Ic poillriugad piriudi,
 Na flaða ór a fuilit pean;
 Tricha tailgenn togaidi,
 Re h-ua Sedna ag palm-eadul;
 Ní poich intleét aen duine,
 Ní tic d'innrcne aen tengad,
 Gemad tenga tre-poclac,
 Pír-ugðair no olloman,
 Túr na teirt, na tuarupcbail,
 Domnaill co n-a deag-muinnitir,
 Re h-imad a n-óg armach,
 Re gaibéige a n-gaircedach,.

Re

^e *The Gaels.*—Gaedil uime.—Gaedhil is the name for the Irish of the Scotie or Milesian race in general; and the name is here rather incorrectly applied, unless the

writer wished to make the Druid remark that king Domhnall had the Gaedhil ONLY about him, while Congal had people of different nations who would not fight

Composed of brave, defending heroes,
Who are furious, willing, valorous,
 Firm, puissant, docile,
 Aspiring, lordly-strong, invincible,
 With abundance of well-prepared weapons
 Throughout the arrayed battalions.
 A KING fierce, intelligent, steady,
 Royal, furious, resplendent,
 Upright, ruddy-faced, long-palmed,
 Grey-visaged, active, red-cheeked,
 In the centre of that army,
 Steadying it, arraying it.
 Exhorting it, guiding it;
 The Gaels^e around him glittering in arms,
 Showing the legitimacy
 Of the king *under* whom they are;
 Thirty select clerics^f,
 With the descendants of Sedna, singing psalms;
 No intellect of man could conceive,
 Nor could the language of any tongue,
 Even the *three*-worded tongue
 Of a true author or Olave,
 Recount, delineate, or describe
 Domhnall and his good people.
 From the number of their armed youths,
 The terribleness of their champions,

The

with the same enthusiasm for Congal as his own countrymen and blood relations would for king Domhnall.

^f *Clerics*.—Τριχὰ ταιλγὲν τοῖσι.—Here the word ταιλγὲν is used to denote

a distinguished saint or ecclesiastic. It could in this sense be translated by the Latin *Antistes*, which Colgan generally applies to St. Patrick.

Re leardac̃t a laẽcpaide,
 Re meanmnaiḡi a moḡ-mileḡ,
 Re tḡiaḡ-luinne a tḡén-taiḡeḡ,
 Re miam-ḡrain a noḡt-claidem,
 Re ḡcaḡ-ḡlaine a ḡciaḡ-luiḡeḡ,
 Re h-oll-ḡḡiḡh a n-ẽcpaidi,
 Re poḡḡum a ḡann-bḡiaḡach,
 Ic imluad, ic eitealaiḡ,
 Ar idnaiḡ a n-árḡ-̃cpaíḡeḡ;
 Aen dḡem d̃ib ḡo d̃eḡḡnaiḡḡeḡ,
 Do ḡaḡḡadaiḡ ḡlan-ḡóḡla,
 Cenel Conaill comḡamaiḡ,
 Cined in ḡiḡ ḡo neḡḡmaiḡ,
 'N a tim̃cell 'ḡá t̃eḡaḡḡain,
 Ic peidiuḡad peḡe-ḡiun,
 Chomḡaiḡ cãca caḡh-laiḡḡeḡ.
 Tiucub d̃uib na tuarḡḡebail,
 Na tarḡ-coḡnaḡ tuaiḡceḡḡaḡ:
 Dub-ḡluaiḡ déḡla, danarḡa,
 ḡeḡḡaḡ, ḡoḡḡḡen, ḡomóḡḡa,
 ḡḡuamḡa, ḡlann-meaiḡ, ḡnuir-leḡan,
 Arḡ, aduaḡḡmaiḡ iaḡ-ḡiḡe,
 Co n-ḡḡeann-moḡḡaiḡ ḡoiḡciḡe,
 Ic tuiḡe 'ḡ ic tim̃cellad,
 A n-ḡḡuad iḡ a n-ḡulban-ḡum;
 A leacan a laec-ḡmeiḡeḡad,
 Adbal ead a n-ulcan-ḡum,

Impiḡiḡ

^g *Fierce*. — Danarḡa literally means Dane-like, fierce, and the existence of the word here shows that this story was composed after the arrival of the Danes.

^h *Fomorian-like*.—The Fomorians, according to the Bardic History of Ireland, were African pirates, who settled on the coast of Ireland in the early ages of Irish

The numerousness of their heroes,
 The highmindedness of their great soldiers,
 The lordly vigour of their chieftains,
 The glittering dreadfulness of their exposed swords,
 The brightness of their defending coats of mail,
 The high-spiritedness of their steeds,
 The rustling of their standards
 Streaming and floating
 From the points of their lofty spears.
 One party of them excel
 The hosts of famed Fodhla,
 The valiant Cinel Conaill,
 The tribe of the very puissant king *himself*
 Around him defending him,
 Clearing *the way* before him,
 The obstructions of each battle-field.
 I will give you the description
 Of the bull-like northern chieftains :
 A bold and fierce^s black host,
 Furious, mighty, Fomorian-like^h,
 Grim, agile, broad-faced,
 Tall, terrific are they,
 With tufted beardsⁱ
 Covering and surrounding
 Their cheeks and their mouths,
 Their faces and their heroic chins.
 Great is the length of their beards !

They

history. They are described by the Irish writers as cruel and tyrannical.

ⁱ *With tufted beards.*—See Act 5 Edw.

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IV. [1465], by which the Irish living within the English pale are commanded to shave off the beard above the mouth.

2 B

Impuigið ga n-imlennaið ;
 Clad-mailgi na cat-miled,
 Forbriut tar a fabradaið ;
 Brotbla na fer fomórdaið,
 Bruit or-luaið i forpilliud.
 Tar formnaið na fir-laeð rin ;
 Croicenn clum-dub ceatnaiði,
 Indramail cað aen loðair,
 Fil impu ar na forpilled ;
 Ni léið með a menmanriaið,
 Doib arð-cennur d'aen duine,
 Aðt begán ar braðairri,
 Foraemait d'ua Ainmireð ;
 Gan éir, na gan comerið,
 Uaðið dó éið tigeirna,
 Leað urðraime opporum
 Riap na h-uilið Eogain pea.
 Maið do ria d'á raiðið rium,
 Mar a tait fa tigeirna,
 Ina epó fa chner-bruinne.
 A Ulltu 'r a allmarchu,
 Maið for fil ic furnaiði,
 In arð-rið fa n-erið rium,
 A delb-pein ip derpcnaiði,
 Da cað deilb ðar deð-cumad,
 Mar epca 'n a oll-cuigeað,
 Samail aiði h-ui Ainmirech,
 No mar gpein or glan-pénnaib,
 Dpeað Domnaill ar derð-lapad,
 Or éinð caich atciu.

Riðraio

They reach to their navels.
 The prominent eyebrows of the warriors
 Grow beyond their eyelashes.
 The garments of these Fomorian men
 Are valuable embroidered garments folded
 Over the shoulders of these true heroes ;
 The black-wooled skin of a sheep
 Is the likeness of every article of dress
 Which is folded about them.
 The greatness of their highmindedness does not permit them
 To give supremacy to any man,
 Except a little, which, through relationship,
 They cede unto the grandson of Ainmire,
 Nor tribute, nor obeisance
 Do they render to the house of a lord.
 They bear *a kind of* half detestation
 To all the race of Eoghan.
 Wo to those who seek them,
 Because they stand by their lord,
 As a rampart to his very breast.
 O Ultonians and foreigners !
 Wo also to those who are awaiting
 The monarch with whom they rise up :
 His aspect is more dignified
 Than any that was well-formed ;
 Like the moon, in his great province
 Is the face of the grandson of Ainmire.
 Or like the sun above the bright stars
 Is the face of Domhnall red-glowing
 Above all who see him.

Ριγραιὸ Αἰλιγ ὀλλ-ḡοḡαḡ,
 Αἰρὸ-clann Εὐγαῖν ἀνῆρατα,
 Σιλ na Colla compamaḡ,
 Δ'αεν ταῖβ ριρ na h-Εὐγανḡαῖβ,
 Δο δεῖρ Δομναῖλλ δοῖτ-lebair,
 Ριγραιὸ Tempach ταεβ-ḡlaine,
 Κυραιὸ Κυραḡḡna clad-uaine
 Δο ḡaḡ-cliu na Conallaḡ;
 Λαιḡνḡ Λιαμna lenn-μαιρι,
 Μυῖμνḡ Μυῖḡι μὸρ Femḡn,
 Οκυρ Chaiḡil ḡomḡalaḡ,
 I corḡad in caḡa ρḡn,
 'N-a ρορḡmnaῖβ 'n-a ἰαρ-cḡlaῖβ.
 Α amair, α an-υρḡαιδ,
 Αἰρὸ-ρḡḡ Ερḡenn ecḡtaiḡi,
 Ολλ-τρῖαν ḡaedel ḡabairḡum,
 Re h-ḡrḡi, pe h-imḡerain,
 I tḡr caḡa at ḡiu.

Ατ ciu c.

ḡupa ρḡῖρ ic ρaelaῖβ δο corḡ, αρ Congal, ocyr ḡupa ρailḡ
 ρḡaḡ ἄρḡmḡḡe ḡr δο bḡuinne, ἡ ρual nach αρ clair cetḡada αρ
 cupad, ocyr naḡ αρ meḡair meῖrḡec αρ moḡ-ḡluag, pe teῖrḡne na
 τεḡḡa

ⁱ *The loud-voiced.* — The compounded adjective *oll-ḡoḡach*, which was the cognomen of two of the Irish monarchs, is translated *grandivocus* by O'Flaherty, in *Ogygia*, part III. c. 31.

^k *Race of puissant Collas.* — Σιλ na ḡ-Colla, i. e. the men of Oirghiall.

^l *Green-sided Cruachan.* — Κυραιὸ Κυραḡḡna, i. e. the inhabitants of the province

of Connaught, so called from Cruachan, now called Rath-Croghan, which was the chief seat of the kings of Connaught.

^m *Lagenians of Liamhain.* — Λαιḡνḡ Λιαμna. — The inhabitants of Leinster were called Λαιḡνḡ Λιαμna from Dun Liamna, now Dunlavan (in the west of the county of Wicklow), one of the ancient residences of the kings of that province.

The loud-voiced^j princes of Ailech,
 The high descendants of valiant Eoghan,
 The progeny of the puissant Collas^k,
 At the side of the race of Eoghan,
 On the right of the long-palmed Domhnall;
 The princes of the fair-sided Tara,
And the heroes of the green-sided Cruachan^l,
 With the famed battalion of the Conallians,
 The Lagenians of Liamhain^m of beautiful shirts,
 The Momonians of the great plain of Feiminⁿ,
 And of Cashel of assemblies,
 To support that battalion,
 In squadrons, in rear-troops.
 The soldiers, the adherents
 Of the monarch of noble Erin,—
 The third part and upwards of the Gaels have come
 To rise up to contend, in the van of the army
 Which I have seen.

I have seen," &c.

"May thy body be a feast to wolves^o," said Congal, "and may the ravenous ravens rejoice over thy breast; thou hast almost subdued the senses of our heroes, and destroyed the courage of our great troops by the strength of the account and description which thou hast

ⁿ *Plain of Feimin.*—*Muirge Feimin*, of the plain of Feimen, a celebrated plain in the south-east of the county of Tipperary, extending from Knockgraffon southwards to the River Suir, and from Cahir to Sliabh na m-ban, and to the boundary of the territory of the Hy-Eirc, in the south of ancient Ossory.

^o *May thy body be a feast to wolves.*—

Ḡupa féir ic fælaib do cōpp, is modernized in Mac Morissy's copy *ḡup ab féir ag fælcōnaib do cōpp*. The word *fæla* is certainly here used to mean wolves, though the most usual name for the wolf is *fælcú* or *macṡipe*. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.

τερτα ocur na tuarurcbala tucair ar arð-maitib Erenn, fá n-airð-riḡ. Áct aen ní, ní h-inépeti d'ánpadaib ppetá riabairéi, reaépránaá, raeb-þorçetail na rean-ðruað, ar na riabpað do cið-nellaib na cþine; ocur ní mó ir meðair þipe þuizli ocur þormolta fápa, þorbannaá, þorþáiblige na þileð, ar n-a m-buiðeður do bpetáib troma, tairþerptaá triaé gaáa tipe ina éeacaio. Áct atá ní éena, ar Congal, tuingim-ri fáam' éþréioib tigeþnaiþ, mun-bað þell ar eineé ðam-þa ðraí no ðeizþer þana do ðiðh na do ðiðennað, ir do luaé-íméar mo lama-þa ticþaðir do tþom-nella tiuḡ-bar-þa þeriu þa cumairçðir na caáa ceéþarðaða þa ar a éeli.

Leic arþ, ale, na h-impaið inanaipçer, ar Ðubðiað, muna éi mo éaeé laiéi tiuḡ-ba-þa leat ir in laiéea rea i þuilim, a Chongail, a éuingio, ni muirþferu miþi na neac éli ðar eir airliḡ na h-aen-Mairti rea; uair ni biaþu aḡ baḡur na aḡ buaðnaiþi ar biðbaio ó'n Mairt-laiéi rea amaé co þruinne þpaáa. Áct aen ní, cið aðbal aḡaib-ri mo éerþa-þa, ocur mo éuarurcbala ar triaé buðneé Taillten, ocur ar ḡléri n-ḡaedel, baiḡim-ri þriaáþar, ḡura bec do trian a terta ocur a tuarurcbala i tanac-þa ḡur tþarþa. Ar niþ þupail aingel ó' ainglib miam-þoillþi naem-nime do tþnem a terta ocur a tuarurcbala, .i. þe þuiénoib a riḡ, ocur þe h-arm-ḡþain a n-airéé, ocur þe meþriḡ a mileð, þe coménué a cupað, þe ḡruamðacé a n-ḡairçedaé, þe lonn-þrué a laeéþaiðio, þe tairim-ḡrié a tþen-þer, þe h-olbðacé a n-amur, þe h-aélaime a n-ogbað; ocur ðin þor þe þuaéðacé a þerḡi, þe ḡþain-þairçþi a n-ḡaiéleñn, þe baðb-ðluþ a m-þpaatch, þe loimþriḡe a luiþeé, þe clap-leéi a clouðem, ocur þe leaþðacé a lebaþ-þciaé, þe ráþ-ðluiéi a þleaḡ ar

n-a

^p *The wavering, &c.*—These look very like the words of a modern sceptic, but there can be no question about the genuineness of the passage.

^q *I swear by my characteristics of a lord,*—i. e. by my courage, my valour, my munificence, and other attributes inseparable from the true character of a chieftain.

hast given of the arch-chiefs of Erin under their monarch. But there is one thing, the wavering^p, imaginative, wandering, false-instructing words of the old druids are not to be believed by warriors, they having grown obsolete by the showery clouds of antiquity; neither are the empty, vain, and fabulous words and panegyrics of poets cheering, which are remunerated by the heavy awards and rich rewards of the chieftains of each country in which they come. But be this as it may," said Congal, "I swear by my characteristics of a lord^q, that, were it not a violation of protection^r in me to put to death or behead a druid or good man of poetry, it would be from the rapid motion of my hand *that* thy heavy clouds of final dissolution would be brought, before these two armies should come in collision with each other."

"Lay aside these unbecoming sayings," said Dubhdiadh; "unless my day of final dissolution shall be brought about by thee this day, in which I exist, O Congal, O hero, thou shalt not kill me or any other person after the slaughter of this one Tuesday; for thou shalt not threaten or menace an enemy from this Tuesday forth till the day of judgment. But there is one thing, though strong ye deem my account and description of the populous prince of Taillteinn and of the choicest of the Gaels, I pledge my word that I have as yet given but a little of the third *part* of the description and account of them, for it would require an angel of the bright angels of sacred heaven to give an account and description of them, in consequence of the magnificence of the king, the terror of the arms of the chieftains, the courage of the soldiers, the emulation of the heroes, the grimness of the champions, the force of the warriors, the fiery vigour of the mighty men, the dexterity of the soldiers, and activity of the youths; and in consequence, moreover, of the stubbornness of their anger, the horribleness of viewing their javelins, the closeness of their standards,

^r *Protection*, *emech* in this sense undoubtedly means protection or guarantee.

aidiugad i lamaib a laeð-miled. Aët aen ní, po pad feidm,
 po pad upmairi airið no fíð-laic fuiréð pe fégað a féinneð,
 pe taidbped a tuarurcbala, .i. pe bperim, ocur pe bolzfa-
 a cupað, ocur a cað-mileað, pe rpenðail ocur réitfedaið a
 rinnper, ocur a ren-daine ic pantugað da ðar raiðio ri; pe
 rputhlað ocur rriangair a n-ðraið n-ðlépta, n-ðlomari-cennra, i
 ð-comluð pa cairpðechaib, i corpuð ocur ic codnugað in caða
 impu ar cach aird, ður ob reíta, rceimneða maiði na mileð, pe
 méð a pedma, ic foruðuð na fear, ocur ic codnugað in caða, uair
 ni cennra a cupað pe codnugað, ocur ir tocrað pe triaðaib
 α

^r *Coats of mail.*—Re lommrige a lui-
 pech.—The Irish word luipech, which is
 supposed to be derived from the Latin
lorica, certainly signifies a coat of mail,
 but antiquarians do not admit that the
 Irish had the use of mail armour so early
 as the period at which this battle was
 fought. Giraldus Cambrensis, who describ-
 ed the battle dress of the Irish in the
 twelfth century, says that they went *naked*
 to battle :—"Preterea *nudi et inermes* ad
 bella procedunt. Habent enim arma pro
 onere. Inermes vero dimicare pro audaciâ
 reputant et honore." (Dist. III. c. 10.)
 And O'Neill's bard, Mac Namee, in de-
 scribing the havoc made of the Irish in
 the battle of Down, fought in the year
 1260, states that the English were in
 one mass of *iron*, while the Irish were
 dressed in satin shirts only.

Leattpom do éuasap 'ra éat
 Ðoill acop Ðaeiðil Teimpac:
 Léimze caem-ppoill ap éloinn Chuinn,
 Ðoill in n-aen-ðpoin iapuinn.

"Unequal they entered the battle,
 The Galls and the Gaels of Tara :
 Fair satin shirts on the race of Conn,
 The Galls in one mass of iron."

If, therefore, luipech means *mail ar-
 mour*, it would go to prove that this ac-
 count of the battle of *Magh Rath* was
 composed after the Irish had adopted the
 custom of wearing armour from the Eng-
 lish, unless it be proved that the ancient
 Irish themselves had the use of it, and left
 it off afterwards in the twelfth and thir-
 teenth centuries; but this will hardly be
 admitted. The utmost that can be argued
 in favour of the antiquity of the tale is,
 that it might possibly have been composed
 after the Danes had introduced the use of
 armour into Ireland. But it looks on
 the other hand very extraordinary, that
 there is no mention made of the battle-
 axe throughout this whole story, a fact
 which would seem to prove that it was
 written before the time of Cambrensis,
 when almost every Irishman carried a

standards, the shining of their coats of mail^r, the hollow broadness of their swords^s, the great size of their shields, the closeness of their lances^r fixed in the hands of their warlike soldiers. But there is one thing, it would be the business and improvement of a chief or true hero to remain to view their heroes and conceive their description: the shouts and acclamations of their heroes and warriors, the panting and aspirations of their seniors and old men coveting to attack you; the snorting and neighing of their caparisoned, bridled tamed steeds bounding under chariots^u, supporting and commanding the battle around them in every direction; so that the chiefs of the soldiers are fatigued and excited from the greatness of their exertion in restraining the men and commanding the battle, for their

battle-axe, as they do walking-sticks at present. “De *antiquâ* imo *iniquâ* consuetudine, semper in manu quasi pro baculo securim bajulant, &c. &c., a *securibus* nulla *securitas*.” (Dist. III. c. 21).

^s *The hollow broadness of their swords.*—Re clap-lezi α ḡ-cloiðem.—In Mac Morrisy’s copy pe ḡlam-ṡaiðneimici α ḡ-cloiðeam, i. e. by the bright glittering of their swords. It is remarkable that Giraldus Cambrensis makes no mention of the sword among the military weapons used by the Irish in his time, though it appears from all their own histories, annals and historical tales, that they had the cloiðem, i. e. *gladius* or sword, from the earliest dawn of their history; and indeed the omission of the sword in Giraldus’s description of Irish military weapons is sufficient to throw great doubts on his accuracy; but it may have happened that

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in his time the Irish generally used the battle-axe instead of the sword. Spenser describes the Irish sword as a hand broad in his own time, and seems to consider that such was derived from the Scythians, from whom he believed the Irish to be descended.

^r *Lances.*—The Sleagḡ was certainly the lance or spear.

^u *Charioteers.*—Fα cāppṡechab.—This seems to refer to war chariots. The word cāppṡech is thus used in the Leabhar Breac, fol. 49, b, a, which puts its meaning beyond any doubt:—Αἰṡpech ṡpa la Fopano in cecuguo zucarṡar oo cloino Ippael, co ṡanic ma n-oeaḡaio pe cec CAIRṡḂECH cenḡailte, ocup peṡcat mile ṡpoiḡṡech.

This is a reference to Exodus, xiv. 7:—“And he took six hundred chosen chariots and all the chariots of Egypt,” &c.

α ταιρμερς, ocur ιρ τεγυρςα τογαϊδι τιγερναιρ, ocur ιρ φυιγλι
 φείγι, fellramanda, φορβαρταάα φιλεδ φορταρ ocur ιμφυιρδερ ιατ
 ζαν βαρ n-ιnnpαιγιδ δαρ in φείβ, ocur δαρ in ριαζαιβ πο ορδαιζρετ
 βαρ n-αρδ-ναιμ, ocur βαρ n-ollomain αδδραιβ; uαιρ ιρ αεν ρειμ
 ocur αεν ρυν acu uile δ'α βαρ n-ιndpαιγιδ. Ro ζαβραταρ μορ-κατα
 Muman mian ocur molbταιγι ρε manδαρ na μορ-γλιαδ; πορρατ
 lannecha, lán-olbda Λαιγιν co λαταρ δ'α luaτ-δopnam; πορρατ
 epoda, comdicpa cupaid Cpuaάna ocur Connaάτ ρε comppeζpa in
 caτα; πορρατ bpotta, boρb-ράιτεch, bpeaζ-pluaζ δoinne, ocur
 Laechpaδ Liathopoma; πορρατ pύntaιγ, paνταάα, papaιγτίγ boρb-
 pluaζ baζach, biaρταιγι, búppedaά, copcpaά, cpoda, caipδemail,
 laeάda, luaτ-ζapιγ leomanτα, pεpζaά, φορζpuamda, pεpάonta,
 cennap, cεtpaδach, comceneoil Conaill, ocur Eozain, ocur Aip-
 giall δ'αen-ταιβ ocur δ'αen-laim ocur δ'αen-αιgneδ δ'ά βαρ n-ιnn-
 pαιγιδ. Uαιρ ιρ uαιτίb nach éλαίτερ, ocur ιρ τριτu naά τιαζαρ,
 ocur ιρ ταιρριb naά τογαρίτερ, ocur din, ιρ do combaιγ, ocur do
 δomerγι na cupaδ ρin éιγαιb-ρι naά pαιcφι duine do'n díne deiδe-
 naά pa Ulaδ ocur allmapaά α éuaτ ina α tpeab-aicme. Ocur din
 cio ibpi do paemaδ anaδ ap pám-δomaδaιβ pída, ni h-anpaδ in
 τ-apδ-plaίτ h-ua h-Ainmipeά, ap n-epγι α pεpγι, ocur ap copuζaδ α
 caτα, ocur o'n uαιρ po ιaδpaτ ocur po imáompaicpet ime α n-aen-
 pεάτ comeaζap cupaδ Conaill ocur Eozain ocur Aipgiall, ní mó
 na do mupbuilib aipδ-πιγ na n-uili ticpaδ ταιρμερς tpeaταin ocur
 tpen-puaταιρ

. ^v *The Bregian hosts of the Boyne.*—*Δρεζ-
 pluaζ δóinne.*—The River Boyne flows
 through the plain of Bregia, which was
 the ancient name of a very extensive tract
 of Meath, containing five cantreds or ba-
 ronies. Dr. O'Connor says that the Boyne
 formed one of its boundaries, but this does

not agree with the ancient authorities,
 which place the plain of Magh bolg [Moy-
 bolgue] in it, and describe it as extending
 beyond Kells, and as far as the River
 Casan.

Δρεαζ-pluaζ δóinne, would also bear
 the translation “the fine troops of the

their heroes are not mild to be commanded, and it is a torment to chieftains to be restrained; so that it is the judicious instructions of lords, and the keen, philosophic, and instructive words of the poets that restrain and keep them from attacking you, contrary to the directions and rules made by your saints and ollaves between you; for they have all the same bent and determination to attack you. The great battalions of Munster have got a desire and thirst for fight at the onset of the great conflict. The Lagenians are spear-armed and fully prepared to maintain the field. The heroes of Cruachain and Connaught are brave and diligent to attend the battle. The Bregian hosts of the Boyne^v and the heroes of Liathdruim^w are furious and menacing. The races of Conall and Eoghain and the Oirghialls are active, covetous, oppressive, furious, menacing, vulneriferous, uproarious, exulting, brave, united, heroic, rapidly-fierce, lion-like, angry, grim, dog-like, slaughtering, vigilant with one accord one hand and one mind to attack you. For from them no escape can be made, through them no passage can be forced, and over them no force will prevail. And of the union and rising up together of these heroes to you *it will come to pass* that not a man of this last tribe of the Ultonians and foreigners will *ever* see his country or tribe. And moreover, even though ye should now consent to come to the tranquil conditions of peace, the monarch the grandson of Ainmire would not, his anger being raised and his army being arrayed for battle. And since the combined bodies of the heroes of the races of Conall and Eoghan and the Oirghialls have closed and
united

Boyne," but this is evidently not the meaning intended.

^w *Heroes of Liathdruim.*—*Λαεχπαῖο* *Λιαθδρῡμα*.—Liathdruim was one of the ancient names of Tara Hill, which is con-

stantly used by the poets, to the no small confusion of their readers. For some account of the five ancient names of Tara see Petrie's *History and Antiquities of Tara Hill*, p. 106.

τρην-ρυσάταιρ in αρδ-πλατά h-υι Αιμμερεc δ'ά βαρ n-ιnnραιγιδ ; γυρ
 ob ρυσαιλ naρ έαρμ-έριτναιγ in talam ρα α έραιγεib, αρ n-δεργαδ
 α δρεchi, ocur αρ n-γρίραδ α γρυαιδι, άρ ρυσαιμνιυγαδ α ρυιρc,
 ocur αρ νοcταδ α μιам-claidim, αρ ρcland-βεργυγαδ α ρceit, αρ
 τοchail ocur αρ ταιρbenαδ α cραιριγι cenn-γυιρme caτα ορ α cιnd
 ι cερτ-αιρδι, ρά'n ρpoll-μεργι ρυαιcιnd, ρρεbηαιδι, ραeb-copach,
 ρolup-ρennach, ρenta, ρα ρρεthαιτ, ocur ρα ρυιδιγιτ ρleğa ocur
 bρatacα bρεac-μεργεαδα αιρδ-ριγραιδι Eρenn uile, αρ caδ αιρδ,
 ocur αδβεργ na bριαθηρα ρα :

Ro τόγβαιτ na μεργι cεap,
 αγ ριύδ Domnall ιρ in τρερ ;
 νίτ bia luaγ ρυιρφι do cenn,
 ατ ciu caτ ρυαδ ριγ Eρenn.

Αταιτ uile na ρomul,
 ni γεib eaγla na omun,
 ιρ eaδ luaταιγιρ in caτ
 ρεργ μοι αρ h-ua Αιμμερεch.

Méd α claidim γαρτα γυιρm,
 ρuil na δειρ déτla δυιρnd !
 ιρ mét α ρceit μοιρ ρe αιρ,
 μεδ α laigne leaτan-γλαιρ.

Ρυιλιτ τρι neoill ορ α cιnd,
 nell γορm, nell dub, nell ριnd ;
 nell γορm in γαιρced γlain γle,
 ιρ nell ριnd na ριρiνde.

Ρuil

^x *Consecrated satin banner.*—Cenτα.—
 The cathach of St. Columbkille which was
 a consecrated reliquary of that saint, was
 generally carried in the banner of the

Cinel Conaill ; it was kept by Magroarty,
 who resided at Ballymagroarty, near the
 town of Donegal.

^y *The size of his broad green spear.*—

united around him together, nothing less than the miraculous interposition of the King of all will stay the fury and mighty onslaught of the monarch the grandson of Ainmire against you. And the earth had almost quaked under his feet when his face reddened, his cheek blushed, and his eye sparkled, when he exposed his bright sword, when he adjusted his shield, and raised and exhibited to view his blue-headed warlike lance over his head aloft, under the variegated, streaming, floating, star-bright, consecrated satin banner^x, about which are placed and ranged the lances and variegated banners of all the chieftains of Erin from every quarter;" and he [Dubhdiadh] said these words:

"The standards have been raised to the south;
 There is Domhnall in the battle;
 Thou wilt not be joyous, thou shalt leave thy head;
 Thou shalt see the mighty army of the men of Erin.
 They are all alike;
 They take neither fear nor dread;
 What hastens the battle
 Is the great anger of the grandson of Ainmire.
 Oh the size of the expert blue sword
 Which is in his valiant right hand!
 And the size of his great shield beside it!
 The size of his broad green spear^y!
 There are three clouds over his head,
 A blue cloud, a black cloud, a white cloud;
 The blue cloud of fine bright valour,
 And the white cloud of truth.

There

Meo a laighe leathan-glair. Gratianus province of Leinster took the name of
 Lucius renders the word laighe, *lancea*, in *Laighen* from the introduction of the
 his translation of Keating. It is stated broad-headed lance by Labhra Loingsech,
 in the Bardic History of Ireland that the one of its kings, from Gaul.

Fuil of a cind ag eighnig,
 caillec lom, luae ag leimnig
 ór eannaib a n-arm ra pciae,
 ir i in Moppigu mong-liath.

In fod ar a fuirmenn rin,
 'r ar a toirnenn a traignio
 pe méo po puaimnig a porc,
 ir dia ma'r tualaing a corc.

Comairli uaim dom' a'tair,
 bio comairli co faeain,
 pe midium na cae co n-ghain,
 a dá rigio do éogbail.

Ro t.

Ir ann rin po mid ocur po muaidnig Iapla aingit, epiocar Ulaó,
 .i. Congal Claen, comairli duabrech, demnacda, d'irpuagad eng-
 numa Ulaó ocur allmapach, do tertiugad a tapaid ocur a tren-
 lamais pe cup in caea, nae gabad ocur nach geimligeo dib aet
 cach orem ar a n-aieoada elang, pe tui ocur pe tertiugad a
 tapaid. Conad e aieag uapartar sum oipio pe pomaó caea
 fir Ulltaig ocur d'fir allmapae, .i. cae fa reach uaeib da innpai-
 gao i paim-irtao a puibli. Ocur fer fuaada, forghanna co n-dub-
 ga n-duiabrec co cind coiblige cruaid lethair in aicill forghaim
 ir in dapa h-uppaim, ocur ferghonn former fir-ghanda fearcon ir
 in

² *Morrighu*.—*Moppigu*.—She was one of the wives of the Dagda, and the goddess of battle among the Tuatha de Dananns, the colony which preceded the Secti or Milesians in their occupation of Ireland.—See Battle of Magh Tuiredh, preserved in the MS. H. 2. 16. in the Library of Trinity College, Dublin, where this Mor-

rigu is introduced as the Bellona of this people. In the Book of Leinster, fol. 16, b, b, she is called the daughter of Erumas, and said to have resided in the *Sighi* or fairy palaces.

^a *The Earl of Ulster*.—Iapla Ulaó.—Is *Iarla* an original Irish word? Was it borrowed from the Danes? or are we to

There is over his head shrieking
 A lean, nimble hag, hovering
 Over the points of their weapons and shields :
 She is the grey-haired Morrighu^z.
 On the sod on which he treads,
 On which he lays down his foot,
 So much has his eye sparkled,
 None but God can repress him.
 An advice from me to my father,
 It is an advice with reason,
 Before the battalions of terror shall be viewed,
 To raise his two hands.

The standards," &c.

It was then the malicious and merciless Earl of Ulster^a, Congal Claen, ruminated and imagined a dire, demoniacal design, to test the valour of the Ultonians and foreigners, to try their activity and might at arms before engaging in the battle, in order that none of them might be restrained or fettered excepting only such as would betray *an inclination to flight*^b on their courage being tested and tried; so that the scheme he adopted for proving every true [*i. e. truly courageous*] Ultonian, and for testing every foreigner was this: each of them respectively was to go in to him to the principal apartment in his tent, while a fierce and terrible man, with a black, fearful javelin^c with a hard leather head, in readiness to thrust, was at the one jamb [*of the*

come to the conclusion that this battle was written after the time of John De Courcey, who was the first person who obtained the title of Earl of Ulster?

^b *Flight*.—Αρ α n-απεοαιδ.—The text is here corrected from Mac Morissy's copy.

^c *Fearful javelin*.—Fep co n-oub-ğa, &c.—For a similar anecdote, see Leabhar Gabhala of the O'Clery's, an extract from which is printed in the Preface to Circuit of Muirchertach Mac Neill, published by the Irish Archaeological Society, p. 21.

in upraind ele co n-upnarc impemari iapnairi air, i cengal do éuaill co'taigti congala. Buacail bpo'gda ic a bpo'rtad 'na cept-fapa'd pe co'rc no com'gpea'ct. Ocur in tan ticfa'd Ulltach no allmapa'c e'turpu, in ina'd a aim'igti, do be'ped fer in cruad-gai éind co'idlige for'gum air ip in dapa h-upraind. Ocur clipe'd in cú éuigi fa'n cuma cetna ar in upraind eli. Da filled no da for-prá'taig'e in fer rin pe fuirmed fer in for'gaim ocur pe cruad-gloim in chon ic up-no'ctad a fia'al ocur ic comorlugud a cap'pait d'a t'ercad no da t'ren-gabail, do gab'ta ocur do geimlig'tea gan fuir'e'c e-pein. Ocur din in té ticfa'd gan poracht gan pobid'gao a h-uathbá'raib in airig rin do leig'tea gan lan-gabail. A'ct éna ip e pob airig'id upgabala pe ca'c ip in clea'p rin Dubd'ia'd O'rai. Doig ip pe p'rim-pegi na puip'li po for'tad ocur po h-upgabao e'réin ic dola ar dibla ocur ar dapa'ct, pe huat'bar in for'gaim rin. C'io t'ra'ct ni p'p'it fer gan élang no gan etip'len co ferdomun fuile'c, mac Imomain, uair ba h-e'pein con ciucha'il in coin t're n-a cap'pait gup com'poin'd a c'p'airi d'a claidem ca'ta 'n-a clia'b, ocur po o'it fer in for'gaim ip in upraind eli 'na cept-de'gaid gan caigill d'a c'p'airig. Ocur tucur'tar t'pi beimenna bi'dbanair gan caigill gan com'pé'gao, do Congal, do digail a do'beair ar Ulltaib ocur ar allmapa'caib, gup ma'ibur'tar Ga'ir Gann, mac Ela'ir Deirg, a dal'ta, ba fia'dnairi do. Ocur a gilla Ga'ir Gann, mac Slua'gaim, ceann cum'daig ocur commor'ta ca'ca clae'n-dala le Congal. Im gabair la'pla Ula'd ferdomun ic tabairt in t're'p be'mi, gup benur'tar in claidem ina ce'pt ina'd, gup com'p'aind in im'daig n-air-e'ca'ir

^a *He was taken and fettered, &c.*—i. e. those whose courage did not stand the test of passing into the tent between the armed warrior and the hound, were tied together so as to render it impossible for them to

fly from the battle except by general consent. Those whose courage had stood the ordeal, were not so secured, because it was taken for granted that they would “byde the brunt to the death.”

the door of the tent], and a furious, swift, fearful hound at the other jamb, having on him a thick iron collar, fastened to a strong pole to keep him; a sturdy boy beside him to check or incite him; and when an Ultonian or foreigner would come between them, where he could be attacked, the man with the hard leather-headed javelin was to make a thrust at him from the one jamb, and the hound, in like manner, to spring at him from the other jamb. Should the man *to be chosen* turn back, or take fright at the attack of the man with the spear, or at the dire onset of the hound exposing his teeth and extending his jaws to tear or hold him fast, he was taken and fettered without delay^d. But he who had passed the horrors of this mode of trial, without panic or dismay, was left without restraint. The first man, whose courage was, before all, tested by this plan, was Dubhdiadh, the Druid, for he was stopped and taken on the highest pole [*ridge-pole*] of the tent, having been panic stricken and driven to distraction at the horror of this attack [*i. e. mode of trial*]. In short there was not found a man who did not shrink and fly from it except Ferdoman the Bloody, the son of Imoman^e, but he cleft the hound's jaws and cut in twain its heart in its breast with his warlike sword, and immediately after slew without mercy with his lance the man *who was armed* with the spear at the other jamb, and *rushing into the tent* he made three hostile blows at Congal without mercy or consideration, to revenge upon him his evil treatment of the Ultonians and foreigners, *in exposing them to the ignominy of such a trial*, and slew Gair Gann, the son of Elar Derg, his foster-son, in his presence, and his servant, Gair Gann, the son of Slugan, the latter the chief contriver and plotter of every evil counsel for Congal. The Earl of Ulster avoided Ferdoman in giving the third blow, and the sword struck the

^e *Ferdoman the Bloody, the son of Imo-* account of this warrior has been found in
man.—*Fearpoomun mac Imomain.*—No any other document.

eáir treampi co talmain. Act éna baigim co fír, ar Ferd-
mun, naé dernaíir do durbad dibeirgi, ná d'forbad fír-uile itir
Einn ocup Albain naé aithrínd-rea orr, muna imgaibtea in inaó.
Act ata ní buó aircírí and, .i. ergi gur triarta, ocup na caeta do
éorugud, ocup na cupaid do comghegacht, ocup na h-ard-maíe
d'acallaim, ina na h-amairí ocup na h-aimígne tucair ar Ulltaib
ocup ar allmaracaib do'n tuait-beir gur triarta; uairí ir feidm
or na fedmannair, ocup ir forneart naé fulaingteir flaithe-riú
Fear Fuinó, .i. Domnall, mac Aeda, do neit-íreagha aniu.
Ror fia buaid, a caé-milid, ar Congal, ir neit Rudraigeach rin,
ocup ir íregha fír Ulltaig; act éna, bíó a fír agut-ra, gora
fer íreghail cacha flata, éirce ocup éirraigeí caéa cupad
Congal, ar feidm ocup ar engum, ar duchur, ocup ar deg-gnim.
Ocup ra luaidetar in laid rea, ocup laibeirtar ir in laid, ar ir
earbadac d'a h-adbar:

Eriú, a Chongail Maca,
ocup coraig na caeta,
mor in feidm fa tucair laim,
riú marí Domnall do dingeail.
Cíó ma buó feidm mór dom' laim,
duine ar domun do dingeail,
me bodein am ronn caeta,
am ua riú ir ro-flata.

Finnair

^f *King of the men of the West.*—Flaithe-
riú fer Fuinó,—i. e. of Ireland. Keating
writes that Crioch na bh-Fuineadhach,
i. e. the county of the Hesperides, was the
second name which was given to Ireland.

^g *Success.*—Ror fia, a verb defective, is
explained *take or receive* by Peter Con-

nell; it occurs very frequently in the
Book of Lismore, but it is not explained
in any printed Irish dictionary.

^h *The argument of which is defective.*—
This shows that the writer of the story had
ancient MS. authorities for his facts.

ⁱ *Macha.*—Macha,—i. e. of Armagh.

the exact spot where he had sat, and cut the royal couch in twain to the earth. "I swear truly," said Ferdoman, "that hadst thou not slunk from thy place, thou hast not stirred up any disloyalty, nor effected any certain evil between Erin and Alba, which I would not have revenged upon thee. It would have been more becoming in thee to have risen up at once, arrayed the battalions, roused the warriors, and harangued the arch-chiefs, than to have annoyed and insulted the Ultonians and foreigners by such a perverse deed as thou hast just committed; but it is an exertion beyond exertions, and an effort of which we are incapable, to respond to the king of the men of the West^f, Domhnall, son of Aedh, this day." "Mayest thou have success^g, O warrior," said Congal, "*what thou hast said* is the paroxysm of a Rudrician and the reply of a true Ultonian. But be it known to thee that Congal, for his vigour and dexterity, for his descent and goodly deeds, is a man to respond to any chieftain, and to withstand and repress any hero." And this poem was spoken, the argument to which is defective^h:

Ferdoman.—"Arise, O Congal of Machaⁱ,
And array the battalions,
Great *is* the task thou hast taken in hand,
To resist a king like Domhnall."

Congal. — "Why should it be a great exertion for my hand
To resist any man in the world,
I myself being a bulwark of battle,
The grandson of a king^j and a great prince.

Know

ⁱ *Grandson of a king*—*Am ua rí.*— history has preserved, being the senior representative of the ancient kings of Emania or Ulster, whose history is more certain than that of any other line of princes preserved in the Irish annals, not excepting even the monarchs of the Hy-Niall race.

Fínnaid gá lín ata amuig,
 mac Aeda, aird-ríg Ailig?
 in ríoir neac uaid go re,
 in lia doib ina dúinne?
 Coic cuigib, a depar ann,
 atait in iatuib Epeann,
 atait uile, aindlib gal,
 i t'agaid ac̃t aen coiced.
 Ata imarcaid eli,
 it cenn, a uí Ruðraige,
 at coiced fein, feidm n-gialla,
 Conall, Eogan, Airdgialla.
 Albanaig uaim na n-agaid,
 ir cuig ced a Cind Magair,
 dingebar cuiged mád cãt,
 cẽt̃u meic ailli Eachach.
 M'amair ocur mo deoraid,
 i n-aigib Ceneoil Eogain,
 me bodem ocur mo gail,
 i n-agaid Ceneoil Conaill.
 O' Ulltaib nõc ar fupail lem,
 a ceit̃pe comlin 'na cenn,
 ñr lia laẽc cruaid do clẽc̃t gal,
 o' fepuib Epenn na o' Ulltaib.

Ro

^k *Arch-king of Ailech.*—Aird-ríg Ailig.
 —After the desertion of Tara, in the
 year 563, the monarchs of the northern
 Hy-Niall generally resided at Ailech, near
 Derry.

^l *Descendants of Rudhraige.*—A uí
 Ruðraige.—See Congal's pedigree at the

end of this volume.

^m *Cenn Maghair.*—Cinn Magair is still
 so called, by those who speak the Irish
 language, but anglicised Kinnaweer; it is
 situated near Mulroy Lough, in the baro-
 ny of Kilmacrenan, and in the county
 of Donegal. In the paper copy Dun Mo-

Know ye the number that are yonder
 With the son of Aedh, arch-king of Ailech^k?
 Does any among you know as yet,
 Whether they are more numerous than we?"

Ferdoman.—"The five provinces, it is said,
 That are in the land of Erin,
 Are all,—great their valour,—
 Against thee, except one province.
 There is another odds
 Against thee, O descendant of Rudhraighe^l,
 In thine own province,—a capturing force,—
 The races of Conall and Eoghan, and the Airghialla."

Congal. — "The Albanachs from me against them,
 And five hundred from Cenn Maghair^m,
 The four beauteous sons of Eochaidh
 Will repel one province in the battle.
 My soldiers and my exiles
 Against the race of Eoghan,
 Myself and my foreigners
 Against the race of Conall.
 For the Ultonians I would not deem *it* too much
To have four times their number against them,
 There were not more heroesⁿ, accustomed to battle,
 Of the men of *all* Erin than of the Ultonians.

Of

naíò is read instead of Cinn Mağair, which seems the correct reading, for *Cinn Maghair* did not at this period belong to Congal, and he could not, therefore, have any forces out of it.

ⁿ *There were not more heroes*,—i. e. Ul-

ster alone produced as many heroes as all the other provinces put together. The modern Ultonians, of the ancient Irish or Milesian race, still retain this conceit of their own valour, as the Editor has had frequent opportunities of learning.

Ro pað ðib Concobar coip,
 po pað ðib Fergur, mac Róig,
 po pað ðib do Choin na clep,
 po pað ðib Conall comdeir.

Ro pað ðib do clainn Rora,
 secht meic ailli Fergura;
 po pað ðib Celteair na cat,
 ocur Laegaire buadhach.

Ro pað ðib luét Conaille,
 Aengur, mac Laime Gabbe;
 po pað ðib, ba ferrde in dal,
 Naíri ocur Ainli ir Ardán.

Ro

° *Conchobhar*.—Concobar,—i. e. Conchobar Mac Nessa, king of Ulster, under whom the heroes of the Red Branch flourished, as has been already often remarked.

^p *Fergus, the son of Roigh*.—Fergur, mac Roigh.—He was king of Ulster immediately preceding Conchobhar Mac Nessa, by whom, and whose myrmidons, he was dethroned. He afterwards passed into Connaught, where he was received by Olill, King of Connaught, and his queen, the celebrated heroine Meave, who assisted him to wage a war on the Ultonians, which was carried on for the space of seven, or, according to others, ten years.

^q *Cu of the feats*.—Cu na-g-cleap,—i. e. Cu of the feats of arms. This was Cu Chulainn, one of the heroes of the Red Branch, who is called by the annalist Tighernach, “*fortissimus heros Scotorum*.”

^r *Conall*.—Conall,—i. e. Conall Cearnach, another of the heroes of the Red

Branch; for an account of whom see Keating, in his account of the heroes of Ulster who flourished under Conchobhar Mac Nessa.

^s *Race of Ross*.—Clann Rora,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

^t *Sons of Fergus*.—Secht meic Fergura.—The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note ^p. These were Eoghan, Feartlachtgha, Core, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethlenn, and Corbolonn. Meave, Queen of Connaught, was the mother of three of these sons, viz., of Conmac, Ciar, and Core, who became the founders of many powerful families.—See Ogygia, Part III. c. 46, and Mac Firbis’s Genealogies of the Clanna Rudhraighe.

^u *Celtechar of the battles*.—Celteair na

Of them was Conchobhar^o the Just;
 Of them was Fergus, the son of Roigh^p;
 Of them was Cu^q of the Feats;
 Of them was Conall^r the Comely.
 Of them were the race of Ross^s,
 The seven beauteous sons of Fergus^t;
 Of them were Celtchar of the Battles^u,
 And Laeghaire the Victorious^v.
 Of them too were the people of Conaille,
 Aengus, son of Lamh Gaibhe^w,
 Of them were,—of whom they would boast,—
 Naisi, Ainli, and Ardan^x.

Of

3-cae.—He was one of the heroes of the Red Branch, and gave name to Dun Celt-chair, a very large fort near the town of Downpatrick.—See Book of Leinster, fol. 66, *a*, where he is called of Leth glais, another ancient name for Downpatrick. Colgan writes of this hero as follows, in a note to the life of St. Bridget by Animosus, Lib. ii. c. 99: “Hic Keltcharius numeratur in vetustis nostris hystoriis inter præcipuos Hiberniæ heroes seu athletas, floruitque tempore Concavarii regis Ultorniae circa ipsa Filii Dei Incarnati tempora.”—*Trias Thaum.* p. 566, n. 52.

^v *Laeghaire the Victorious.*—Λαεγαίρε θουαδὰς.—He was also one of the heroes of the Red Branch; for an account of his death see Keating. The chiefs of Ulster, before the expulsion of Fergus Mac Roigh into Connaught by his successor, Conchobhar Mac Nessa, are set down in a vellum MS. in the Library of Trinity College, (H.

2. 16. p. 759.) as follows: “These were the twelve chiefs of Ulster: Fergus Mac Roich, Conall Cearnach, Laeghaire the Victorious, Cuchullin, Eoghan Mac Durthacht, Celt-chair Mac Uitechair, Blai Brughaidh, Dubhthach Dael Uladh, Ailill Milteng, Conall Anglonach, Muinremur Mac Gerrginn, and Cethern Mac Fintain.” They were all at the Banquet of Bricrinn, of which a curious account is given in the Book of Leinster.

^w *Aengus, son of Lamh Gaibhe.*—Aengus Mac Laime Gaibe.—He was also one of the heroes of the Red Branch. Some account of him and his father, Lamh Gaibhe, or Lamh Gabhaidh, is preserved in the Book of Leinster, fol. 73, *a*, *a*.

^x *Naisi, Ainli, and Ardan.*—These were the three sons of Uisnech, celebrated in the Romantic Tale called *Oighidh Clainne Uisnech*, published by Theophilus O’Flanagan, in the Transactions of the Gaelic

Ro pað ðib-rin ar roðain,
 clann cupata Concobair;
 po pað ðib ðubthað ó' n Uinð,
 ir Munremar, mac Æerrgind.

Ro pað ðib, ar in Tain tar,
 Cethepn fir-garð, mac Finnain,
 po pa ðib, ba garb a n-gail,
 Amairgin nígda Reochaid.

Ro pa ðib,—ba ferrði rin,—
 Ferrgus, mac Leide luthmar;
 po pa ðib, a n-am na creach,
 Cathbaid, Congal Clairingnech.

Ro

Society of Dublin. They were cousins-german to the heroes Cuchullin and Connall Cearnach, as O'Flanagan shows in that work, pp. 24, 25.

^y *Sons of Conchobhar*.—Clann cupata Concobair.—i. e. the sons of Conchobhar Mac Nessa, King of Ulster, who distinguished themselves in the war between Connaught and Ulster, in the first century, for an account of which see Keating's History of Ireland, and the celebrated historical tale called Tain Bo Cuailgne, of which the most ancient copy now extant is preserved in Leabhar na h-Uidhre, in the possession of Messrs. Hodges and Smith, College-green, Dublin.

O'Flaherty says (Ogygia, Part III. c. 48) that this Conchobhar had above twenty-one sons whose descendants are extinct these many centuries. The nine most distinguished of his sons are enumerated in the following ancient verses, cited by

Duald Mac Firbis in his pedigrees of the Clanna Rudhraighe :

Maicne Concobair an níg,
 Za h-Ulltaib ba mór a m-bríð;
 Ni riáct a n-úra ná g-caé
 Nonðar roður ráruigfead;
 Cormac ba Conlungr lann,
 Fionncáð, Glairne, ir Conaing,
 Maine, Cumsgraidh ba caom gne,
 Fiacha, Fiachna, Furbuidhe.

“ The sons of Conchobhar, the king,
 Among the Ultonians great was their vigor;
 There never engaged in skirmish or battle
 Nine who would subdue them :
 Cormac Conluingis, the strong,
 Fionnachadh, Glaisne, Conaing,
 Maine, Cumsgraidh of fair countenance,
 Fiacha, Fiachna, Furbuidhe.”

^z *Dubhthach*.—He was the celebrated Dubhthach Dael Uladh, one of Conchobhar Mac Nessa's household.—It is stated in

Of them were likewise
 The heroic sons of Conchobhar^y;
 Of them was Dubhthach of Linn^z
 And Munreimar, son of Gerrginn^a.
 Of them, on the Tain [*cattle-spoil*] in the east,
 The truly fierce Cethern, son of Finntan^b,
 Of them was,—fierce his fight,—
 The regal Amairgin Reochaidh^c.
 Of them was,—better for it,—
 Fergus, son of Leide the supple^d;
 Of them were, in times of plunders,
 Cathbhaidh^e and Congal Clairingnech^f.

Of

the Book of Lecan that the lands which were his patrimonial inheritance were, soon after his death, inundated by Lough Neagh.

^a *Munreimar, son of Gerrginn.*—Munreimar mac Ġerrginn. —He was one of the heroic chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 73, *a, a*, where he is mentioned as one of the heroes who claimed the honour of dissecting the famous pig called Muc Dathó, at a banquet given by a Leinster chieftain.

^b *Cethern, son of Finntan.*—Ceṡern mac Finnṡain. —He was one of the twelve chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 62, *a*, where he is called the grandson of Niall Niamhglonnach of Dun da bheann. He is a very conspicuous character in the very ancient Irish Tale called *Tain Bo Cuailgne*, which is the *Tain* referred to in the text. East in this line alludes to Cuailgne, in the east

of Ireland, in the present county of Louth.

^c *Amairgin Reochaidh.*—Amairgin Reochaidh. — He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Firis, thus:—“ Amergin, son of Cas, son of Fachtna, son of Caipe, son of Cionga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe.”

^d *Fergus, son of Leide the supple.*—Fergus mac Leide. —He was the grandson of the monarch Rudhraighe, from whom all the Clanna Rudhraighe are sprung. In the Book of Leinster, fol. 65, *b, b*, he is said to have resided at *Line*, now Moylinny, in the county of Antrim.

^e *Cathbhaidh.*—Cathbadh, —i. e. Cathbadh, the druid, the father of Conchobhar Mac Nessa, King of Ulster.

^f *Congal Clairingnech* was the son of Rudhraighe Mor, and monarch of Ireland, according to O’Flaherty’s chronology, about the year of the world 3889.

Ro pa dib—angbaid in pained,—
 Irial Uaiène, mac Conaill.
 ro pa dib ac cup na tper
 Cumreraid, Cormac Conloingep.
 Ulaio at imda a n-éceta,
 a corcar ní coidéeta
 gur in Mairt ri for Muig Raé,
 ó do cuirret a céo caé.
 Caé Raéain, caé Ruir na rí,
 caé Duma beinne ir blaó fír,
 caé Eóair, ann ro h-anad,
 caé firbeoda Fínd-éaraó.
 Caé náir b' urura d'áirim,
 ic gairig, ic iolgarigeci,
 caé ro bair ar pluag Semne,
 bairlec Muigi Muirtemne.

Ceo

^g *Irial Uaithne, the son of Conall.*—Irial Uaiène mac Conaill.—He was generally called Irial Glunmhar, and was King of Emania, or Ulster, for forty years, and the son of Conall Cearnach, one of the most distinguished of the heroes of the Red Branch.—See list of the Kings of Emania, as taken from the Annals of Tighernach, in Note C, at the end of this volume.

^h *Cumhscraidh.*—Cumreraid.—He was one of the sons of Conchobhar Mac Nessa, King of Ulster, and succeeded his father as King of Ulster for three years. He was slain in the year of Christ 37, according to the Annals of Tighernach.

ⁱ *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

^j *Battle of Rathain.*—Caé Raéain.—

No account of this battle has yet been discovered. There are many places of the name in Ireland, of which the most celebrated is Rathain, now Rahen, in the King's County, about five miles westwards of Tullamore, where Saint Carthach of Lismore erected a church.

^k *Battle of Ros na Righ.*—Caé Ruir na rí,^g—now Rosnaree, situated on the River Boyne, near the village of Slane, in the county of East Meath. This battle was fought in the beginning of the first century, between Conchobhar Mac Nessa, King of Ulster, and Cairbre Nia Fear, King of Tara, with his brother, Finn File, King of Leinster. The Lagenians were defeated. A short account of this battle is preserved in the Book of Leinster, fol. 140.

Of them was,—valiant his deeds,—
 Irial Uaithne^g, the son of Conall,
 Of them in fighting the battles
 Were Cumhscraidh^h and Cormac Conloingesⁱ.
 The Ultonians! many their exploits,
 Their triumphs were incomparable
 To this Tuesday on Magh Rath,
 Since they fought their first battle.
 The battle of Rathain^j, the battle of Ros na righ^k,
 The battle of Dumha Beinne^l of true fame,
 The battle of Edar^m, where a delay was made,
 The truly vigorous battle of Finn-charadhⁿ.
 A battle which was not easy to be described,
 From shouts,—from various shouts,—
 The battle in which the host of Seimne^o were defeated,—
 The Breach of Magh Muirtheimhne^p.

The

^l *Dumha Beinne*,—i. e. the mound of Beinne. No account of this battle has yet been discovered, nor is the situation of the place certain. It is probable that this *Dumha*, or mound, was on the plain of Magh Mucroimhe, near Athenry, in the county of Galway, where Beinne, the son of the King of Britain, was slain, A. D. 240.—See Ogygia, Part III. c. 67.

^m *Edar*, now the Hill of Howth, in the county of Dublin, not far from the city. The battle here referred to,—which was caused by the exorbitant demands of the poet Athairne from the people of Leinster,—was fought between the poet Athairne, Conall Cearnach, and Cethern Mac Fintain, on the Ultonian side, and Mesgeghra,

King of Leinster, and his people, on the other. In this battle Mesgeghra was slain by Conall Cearnach, who took out his brains and carried them off as a trophy.

ⁿ *Battle of Finn-charadh*.—Caz Finncharadh.—No account of this battle has yet been discovered, nor has the situation of the place been determined.

^o *The host of Seimne*.—Sluaḡ Seimne.—The Ultonians were sometimes so called by the bards, from the plain of Seimne, situated in the territory of Dal Araidhe, in the south of the present county of Antrim.—See Colgan, Trias Thaum. p. 183, n. 219.

^p *The Breach of Magh Muirtheimhne*.—Ḍriplech Muige Muirṑeimne.—Magh

Ceò la Concobair d'á clainn,
 ocuṛ Derg-ruathar Conaill,
 d'á tuc Fergur,—forum n-ḡle,—
 na tri maela Míðe.

Seét caṭa im Cathair Conrui,
 arḡain Fiamain, mic Forui
 arḡain Conrui ba buan blaḁ,
 im peét macaib déc Deaðað.

Ní deṛnnḡar ban-eṭa ban,
 pluaz Emna, aipeét Ulað.
 aét maḁ Muzain, tria na peirc,
 ocuṛ Medb uaṭmar, oirdeirc.

Noḁa

Muirthemhne was the ancient name of an extensive plain near Dundalk, in the present county of Louth. The battle here referred to was made the subject of an Irish romantic tale, of which there are many paper copies in the collection of Messrs. Hodges and Smith, College-green, Dublin.

^q *Conchobhar gave his sons.* — Ceò la Concobair d'á clainn.—The story is unknown to the Editor.

^r *Derg-ruathar Chonaill.*—Derg-ruathar Chonaill.—This is also the name of an historical Irish Tale.

^s *Mael of Meath.*—D'á o-tuc Fergur.—The story to which this line refers is unknown to the Editor.

^t *Cathair Conrui.*—Cathair Conrui,—i. e. the caher or stone fort of Curoi Mac Dairi. It is still the name of a mountain situated about six miles S. W. of the town

of Tralee, in Kerry, near which Curoi Mac Daire, King of the Deagads of Munster, resided in the first century. In the Book of Leinster, fol. 16, *a, b*, it is stated that the *Lecht* or monument of Curoi is on Sliabh Mis mountain, of which Caherconree is the highest part. The Carn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of this mountain, but his *caher*, or fort, has been long since destroyed, though Dr. Smith, in his History of Kerry, states, that the ruins of it were to be seen on the summit of the mountain in his own time. But this is utterly erroneous, for the feature called *Caher Conree* on this mountain is a natural ledge of rocks.

^u *Fiamuin, son of Forui.* — Fiamuin mac Forui.—It is stated in the Book of Leinster, fol. 16, *a, b*, that Fiamuin Mac Forui was slain at *Dun Binne*. He was

The first day which Conchobhar gave his sons^a,
 And the Derg-ruathar Chonaill^r,
 In which Fergus,—noble the deed,—
 Took the three Maels of Meath^s.
 Seven battles around Cathair Conrui^t,
 The plundering of Fiamuin, son of Forui^u,
 The plundering of Curoi,—lasting the renown,—
 With the seventeen sons of Deaghaidh.
 The host of Emania^v, the host of Ulster,
 Have never committed woman-slaughter^w,
 Excepting *in the case of* Mughain, through love of her,
 And the hateful, *but* illustrious Medhbh.

I

^a Munster chieftain, and cotemporary with Curoi Mac Dairi. The Death of Fiamuin formed a distinct story. — See Preface.

^v *The host of Emania.*—Sluaḡ Eamna. —The ancient Ultonians, or Clanna Rudhraighe, are so called from Eamhain Macha, the name of their ancient palace, which was built by Cimbaeth 309 years before the birth of Christ, and in which thirty-one of their kings resided. It was destroyed by the three Collas, the grandsons of King Cairbre Liffeachair, in the year 332, according to the Annals of Tighernach.—See list of the kings of Emania at the end of this volume. Its remains are still to be seen about two miles to the west of the town of Armagh, and are, without a single exception, the most extensive of their kind in all Ireland. It was described by Colgan as follows in 1647: “Emania propé

Ardmacham, nunc fossis latis, vestigiis murorum eminentibus et ruderibus pristinum redolens splendorem.”—*Trias Thaum.* p. 6.—See Note on Craobh Ruadh, *infra*.

^w *Have never committed woman-slaughter.* —Ni oepnpat ban-eḋta ban,—i. e. they never disgraced themselves by slaying women, except in two instances, namely, in that of Mughain, who was slain through jealousy, and that of Meave, Queen of Connaught, who was slain by her own sister's son, Furbuidhe, son of Conchobhar Mac Nessa, on Inis Cloithrin, in Lough Ree, in the Shannon, to take revenge for the assistance she had rendered Fergus, the dethroned king of Ulster, in making war on the latter province.—See Ordnance Map of Inis Cloghran, which is now vulgarly called Quaker's Island, on which the spot where Meave was slain is shown, under the name of *Inad marbhtha Medhbha*.

Noða n-áipem cén bam beo,
 eða Ulað o Áth Eo.
 Á nūg Line īr lepða nīm,
 a bile Eīma epīg.

Epīg a.

Īr and rīm po ērgtar oll-caða Ulað ocur allmarac co pīða,
 pæbpað, forniata, co h-armða, ocur co h-aigbeil, ocur co anpaða,
 pa comaricab epoda comerigi cat-broptudaða Congail; acð gēr
 bo h-áipem, ocur gēr ba ainmniugad aen pluaig ocur aen-rlonniti
 ar na dá cāth-foðraidi epoda, comtenna Congail, poppat paine
 plonniti ocur ruidiðti cacð deg-pluað, ocur cacð deg-foðraidi dib-
 rein ar cumupc ocur ar comerigi caicð pa leit ar laðairi do'n laeð-
 paio rīm; ocur ba h-amlaio po epig cacð pæp-rluað poðeneoil acu
 īr in uair rīm, .i. cacð aipeðt ar n-iaðuð pa'n aipð-nig, ocur cacð
 tinol ar timpuðuð pa tigeþna. Ocur ba h-eað īpo deiðbir ocur
 deiļuðad caða deg-foðraidi dib-rein, ītir innell ocur opðuðuð,
 ītir cōpðuð ocur cōpuðad caða, poppat pain ocur poppat puaið-
 nio ó cāch ar ceana. Fál-airbi þerþað, þir-ðlūith, pæbar-cle-
 rach Þrangc ar n-erigi co h-anpaða ina cāth ocur ina epó cōþraio,
 cengailti, clit-þorcadac cupað, pa Ðairþrie, mac n-Ðorþmaip,
 flait þein pledmar, forniata, pat-comarplec Þrangc. Ocur din
 gēr b'é pluað rúntach, pæb-ðraidec, rpol-meiþgec, pluað-airþer-
 tach Saxan, ba h-áðmar a n-innell, ina corþair claidem ocur
 cōpp-pleað, ocur cat-riciat, pa Ðarb, mac Rogairb, nig þein réit-
 pech, poinemail, pluað-nept-línmar Saxan. Ocur gēr b'é pluað
 boþpāðac, báðach, þreac-meiþgeac, bápc-liberinað þretan, ba
 þermað a peol þein ina m-þróin þroðla, þiaþtaigi, þretair-þer-
 laig,

* *O prop of Emania arise.* — The last quatrain of this poem is very different in the paper copy, thus :

Ar iao, ðap linn, īr lepða nēm,
 Á ócca Eīma epīg.

^y *The mighty battalions.* The Irish word

I could not enumerate, during my life,
 The exploits of the Ultonians of Ath eo.
 O king of *Line* of most distinguished valour,
 O prop of Emania arise^x!

Arise," &c.

Then rose the mighty battalions^y of the Ultonians and foreigners vehemently, fiercely, valiantly, well-armed, terribly and heroically at the warlike and exciting exhortations of Congal; and though the two brave and powerful armies of Congal were reckoned and called one army and one name, still various were the surnames and situations of each goodly host and goodly band, when each party of these warriors rose up separately on the plain; and the manner in which each of the freeborn noble hosts rose out at that time was this, viz., each host closed round its arch-king, and each company collected around its lord. And this was the difference and distinction between every goodly host of them both as regards order and arrangement, position and array of battle. The manly, close, sword-dexterous battalion of the Franks was different and distinguishable from all the rest, having risen out vigorously in a strong, close, and sheltering battalion and phalanx of champions under Dairbre, the son of Dornmhar^z, the festive, heroic, and wisely-counselling king of the Franks. And as to the active, vain-hearted, satin-bannered, heroic-deeded host of the Saxons, warlike was their array with a border of swords, spears, and shields, under Garbh, the son of Rogarbh, the robust prosperous king of Saxonland, of the strong and numerous forces. As to the warlike, speckled-ensigned, ship-possessing army of Britain, firm was their

array

caē, which makes caēa in the plural, generally signifies a battle, but it is sometimes used, as in the present instance, to denote a battalion.

^z *Dairbre, son of Dornmhar.*—This must

be considered a fictitious character, unless we suppose Dairbre to have been the Irish mode of writing Dagobert, which was the name of the king of France when this battle was fought.

laig, bodba, pa Conan Rod, mac Eachach Aingair, ocur pa Dael, mac Caib Druad, co n-a tri macaib, .i. Réir, ocur Ul ocur Artur a n-anmanna. Ocur din fóir, gér b'é óg-rluaig arnaid-ecllinmar, epiocar Alban, ba ráir-dluir a ruiriuigad ina carraig ceirt, com-aird pa ceirir macaib Eachach buir, .i. Aed in Eppid Uaine, ocur Suibne, ocur Congal Mend, ocur Domnall brec. Ocur gér b'iat forne ocur forglairi ferrida, fomórdá, ferrg-duaibrecá Finnigall, ba h-allmará a n-innell sein ina leibenn luirech, ocur laigne, ocur lebar-íciath, pá Elair n-Derig, mac n-Dolair, flait fortamail Finnigall.

Oll clanna h-Ir, mic Miled, imraitir agaird ar a airtir-sein : ba mín caic meirneic, ocur ba clait caic teagar, ocur ba cennair caic corugad, in airtir-gead innill ocur éoiric adairthe meirida, midachda, mor-dairgen na miled boi acu pa Congal Claen, mac Scannlain Sciat-leatán, airid-rig uaibrec, allata, oll-cetpadach Ulad. Gér digrair cach drem, ocur ger croda, caic cined, ocur ger comlan caic corugad, po b'iat rig-clanna réid, ruirinda, rig-breataca Rudrair ba h-uilliu, ocur ba h-airbli, ocur ba h-orcará innell ; ba cruinne, ocur ba croda, ocur ba cobrair corugad ; ba dluiti, ocur ba daingne, ocur ba duaibrige deirid ; ba glaine, ocur ba geri, ocur ba gaibrige cimra, ocur cat-imil ; ba trieri, ocur ba tige, ocur ba trenleir torac ; ba roinne, ocur ba rantair rairid ; ba h-ellma, ocur ba h-ércair airned, d'iarrair na h-imperia, ocur do corunni na cath-lairneic pe clannaib Cuind.

Cinnir Congal ceim ó na curadaib co Cnocán in corcair, .i. áit ar craidid, ocur ar comairdead corcair Congail, ar na fodbugad d' fepaib Epenn. Ocur po inda a agaird ar Ulltaib ocur ar allmarácaib, ocur po gab ga fíadnugad orro a dígenn bodein pe Domnall

^a *Race of Conn*,—i. e. the descendants of Conn of the Hundred Battles.

^b *The hillock of the victory*.—Cnocán an corcair.—This name is now forgotten.

array in a fiery, wounding, Welsh-speaking, majestic phalanx, under Conan Rod, the son of Eochaidh Aingces, and under Dael, the son of Caili Druadh, with his three sons named Reis, Ul, and Arthur. And as to the cruel, many-deeded, merciless young host of Alba, very close was their array as an even high rock, under the four sons of Eochaidh Buidhe, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec. And as to the select, manly, Fomorian-like, and furious troops of the Finngalls, strange was their array in a bulwark of armour, spears, and broad shields, under Elar Derg, the son of Dolar, the valiant prince of Fingall.

After these we have to mention the great descendants of Ir, the son of Milesius : tame was all courage, feeble all defence, and mild every array, in comparison with the fiery, lively, great, and firm array and complexion of the heroes who were around Congal Claen, the son of Scannlan of the Broad Shield, the haughty, famous, intelligent arch-king of Ulster. *And* though every party was diligent, though every tribe was brave, though every equipment was complete, the ready, resplendent, kingly-judging descendants of Rudhraighe were the most numerous, prodigious, and warlike in array ; the most compact, the bravest, and the stoutest in order ; the closest, the firmest, and the most terrible in the rear ; the straightest, the sharpest, and the most terrible in the borders and flanks ; the strongest, the closest, and the mightiest in the front ; the most successful and sanguine in the onset, and the most prepared and most ardent-minded in longing for the conflict, to maintain the field against the race of Conn^y.

Congal stepped aside from the warriors to Cnocan an choscáir [the hillock of the slaughter^z], *afterwards so called as being* the place where Congal was overcome and triumphed over, when he was cut down by the men of Erin ; and he turned his face upon the Ultonians and foreigners, and proceeded to prove to them the cause of his own

Domnall ocup a domun do dicennad do clannaib Cuind Céodacataig,
 .i. a cuiged gan éennac ar na deaðail re derb-þine, munn pon
 ocup Emain gan Ulltac, ocup in Craeb Ruad gan curaid do clann-
 aib Ruoraiḡi 'ḡa ro-aitreib, ocup arbert na hriatra pa ann:

Cinnid céim co cath-laṡair,
 a Ulltu 'ra allmarcu,
 Inoraiḡid h-ua h-Ainmirec,
 aicid air bar n-eranóir.
 Diglaiḡ mo deirc n-díradairc,
 ar in triat pom' tóḡaib-rea,
 berid baire braṡ-merda,
 i comṡail na cuigedac.
 Conaid Cuiged Concobair,
 re clannaib Cuind Ced-cataig,

o

^a *Craebh Ruadh*.—Craeb Ruad, now anglicised Creeveroe; it is the name of a townland situated near the River Callan, not far from Emania.—See Stuart's History of Armagh, p. 578, and Ordnance Map of the Parish of Armagh, on which the site of the house of Creeveroe is shown.

Keating writes as follows of the palace of Emania, as it stood in the time of Conchobhar Mac Nessa and the heroes of the Red Branch:

“*Ṳri h-árura iomorra do bí a n-Eamain Maṡa re linn Choncobair, map ata, ḡroinṡearḡ, Craobṡearḡ aḡur Craobruad. 'S an céas éiḡ do bioir a n-oṡair; &c. An oara teach, o'a n-ḡoir-éide Craobṡearḡ, ir ann bioir na h-airm aḡur na reoide uairle a ḡ-comiéas;*

aḡur an tpeap éeac o'a n-ḡoiréide an Chraobruad, ir ann do riapṡaide e féin map aon le líon a laócrao.”

Thus translated by Dr. John Lynch, author of *Cambrensis Eversus*, in his MS. translation of Keating:—“Palatium Conchauri, Emon Machanum, in tria potissimum domicilia distributum erat, Nosocomium, Hibernicè Bronbhearg, armamentarium vulgò Craobhdhearg, quod arma et instrumentum omne bellicum, et pretiosa quæque Conchauri cimelia continebat; et trielinium, Craobhruadh appellatum, ubi cibis illi suisque apponebantur, quod etiam ejus hospitalis locus erat et exedra, cum sibi solitus esset advenas quosque excipere.”


These great houses, so famous in story as

enmity to Domhnall, and how his kingdom was decapitated by the descendants of Conn, that is, how his province was left without a chief or head, having been taken from his tribe, which left Emania without an Ultonian, and Craebh Ruadh^a without a champion of the race of Rudhraighe; and he said these words there:

“Advance to the battle field,
 Ye Ultonians and foreigners,
 Attack the grandson of Ainmire,
 Revenge on him your insults.
 Revenge ye my sightless eye
 On the prince who fostered me;
 Make a watchful, quick advance
 Towards the provincialists.
 Contest the province of Conchobar [i. e. *of Ulster*]
 With the sons of Hundred-battled Conn,

From

the chief seats of the ancient Ultonians, or Clanna Rudhraighe, in *can ba po púp Ull-cuig*, when in the meridian of their power, splendor, and glory, were in ruins in the time of Congal, and the land on which they were situated was in the possession of the Clann Colla, or Oirghialla. Dr. Stuart, in his History of Armagh, speaks of the ruins of these buildings as follows:—“The site of these ancient edifices can be nearly ascertained at this present hour. There is a townland near the Navan hill, westward of Armagh, which is yet denominated *Creeve Roe*, a name which, in the English letters, expresses the very sound designated in the Irish characters by the word *Craobh Ruadh*, the red branch. The uniform tradition of the country assigns this

district of Creeve Roe as the place where the regal palace stood. There is, in an adjoining townland called Trea, a mound which, in form, resembles this figure , and is universally denominated the *King's Stables*. Navan hill” [which is the Anglicised form of *cnoc na h-Éamná*] “overlooks the lands of Craobh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including eleven acres, three roods, and thirty-six perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence.”—*Hist. Armagh*, pp. 578, 579.

o Inðber cǎið caem Colp̃ta,
 co Ðrobaír, co Ðubrioðair.
 Ða h-erín bar pen cuiǵeð,
 i pemur bar riǵ-ínnher,
 in tan ba ró fir Ulltaǵ,
 bar erich-ri nír cuimriǵeð,
 ne febur bar fir-laeð-ri.
 Cormac, Curcraio, Concobar,
 Ferǵur, Fiaða, Furbaioi,
 Finníao, Ferǵna, Feradach,
 Eogan, Eriǵi, Amairǵin.
 Menn, Maíne, ocuṛ Munremar,
 Laiǵreð Lannmár, Laeǵaire,
 Celcáir, Conall Compamað,
 Ceitheṛn, Cú na caem-ðearða,
 Caðbair, Congal Clairiǵneð.
 Nairi co n-a neṛt-ðraiðrið,
 Aenǵur, Iriao opðniǵi,
 Aǵ rin díne deǵ-Ulltað,
 náir ríneð, nar rariǵeð,
 Ruðraiǵeð pé peime-riun.
 Maíǵ ro ǵein ó'n ǵarraiði rin,
 ǵan aiðriṛ a n-engnuma;

maíǵ

^b *To Drobhaois and Dubhrothair.*—O Inðber Colp̃ta, co Ðrobaír, co Ðubrioðair.—According to all the old Irish MSS. which treat of the ancient division of the provinces, Ulster comprised the entire of the present county of Louth, and extended from Inbher Colptha, the mouth of the Boyne, to the River Drobhaois,

which flows out of Lough Melvin and falls into the Bay of Donegal at Bundrowis. The river here called *Dubh-Rothair*, i. e. the Black River, is that now called the River *Dubh*, or Duff, which falls into the same bay at Bunduff. Keating says,

“Coíge Ulað o Ðroðaoir ǵo h-Inðber Colp̃ta.”—Or as Lynch renders it, “A

From the fair beauteous Inbher Colptha
 To Drobhaois and Dubhrothair^b.
 That was *the extent of* your old province
 In the time of your royal ancestors,
 When the Ultonians were truly great,
 Your country was not circumscribed,
 From the goodness of your true heroes.
 Cormac, Cuscraidh, Conchobhar^c,
 Fergus, Fiacha, Furbaidhi,
 Finnochadh, Fergna, Feradhach,
 Eoghan, Errgi, Amairgin.
 Menn, Maine, and Muinremar,
 Laighsech, Lannmhor, Laeghaire,
 Celtchair, Victorious Conall,
 Cethern, Cu na Cerda [i. e. *Cuchullin*]
 Cathbhaidh, Congal Clairingnech.
 Naisi with his mighty brothers,
 Aengus, Irial the renowned,
 There is a race of good Ultonians,
 Who were not prostrated, who were not overcome,
 Nor was one Rudrician in their time.
 Alas for him who sprung from that tribe,
 Who does not imitate their valour,

Alas

Drovisa ad fluvium Colptam extenditur”
 [sc. Ultonia].

^c *Cormac, Cuscraidh, Conchobhar*.—Cormac, Cuscraidh, Conchobhar, &c.—This is a recapitulation of the names of the most distinguished heroes of Ulster. The most of them were cotemporary with Conchobhar Mac Nessa, King of Ulster,

and the champions of the Red Branch, and have been all mentioned in former notes except Laigsech Lannmor. He was the son of the hero Conall Cearnach, already often referred to, and ancestor of the seven septs of Laoighis or Leix, in the Queen’s County, of whom the O’Mores were the most distinguished.

maireg d'án' c'pich a cuiced-rum,
 gan tuailngiur a t'uprac'ta;
 gan com-triall a c'ornuma,
 f'p' h-eac'tpannaib a'it'ebur.

C'p'ic comlan gac cuicedach,
 gan uperbaid acu-rum,
 ca c'pich ac't ar cuiced-ne
 nac h-e a m'ig 'r a pa'tmar triat,
 op'daigiur co h-aenta'dac,
 tairig ar a tren tua'taib,
 b'rugaid ar a baile'daib,
 mic m'ig ag a po coimed,
 ac't rinne, ril Ru'draige?

Conall, Eogan, A'p'gialla,
 p'or'gabrat ar p'epanna,
 gur ob cu'cu in ca't'neim-r'i,
 d'a cup ar ar c'ind.

CINDID C. C.

Ar comer'gi na ca't-buiden c'poda, cen'gailti, corp-d'e'tla cupad
 rin, po innraige'dar in da oll-b'poinig a'ib'li, uaib'p'e'ca, ep-ona,
 agair't'echa, an'p'alaid rin, co h-aen maigin ina p'p'eth-p'p'oinib p'oinn-
 me, p'otla, p'lua'g-me'pa, p'u'id'ig'ti, p'ap-la'e'c; ocur ina n-g'p'inn'e'daib
 g'e'pa, g'aib't'e'ca, g'p'eim-d'e'tla, g'p'od-neimne'ca g'aip'ced; ocur ina
 laemannaib le'tna, lua't-me'pa, lei'dme'ca, le'bar-c'p'ornuma'c lai't'p'ech;
 ocur ina n-ol'u'maib di'c'pa, de'p'p'caig'ti, de'imne'ca, do'p'p'ea'g'ar'ta
 de'b'ta; ocur ina ci'p'e'daib c'p'ua'idi, co'dna'c'da, c'p'a'id'emla, c'ne'p-
 cen'gailti ca'ta, co t'p'i de'lg-da'ing'uib olui'ti, di'g'p'airi, d'p'each-duaib-
 p'e'ca, di'tog'lai'gi de'b'ta, ar n-a n-deil'b, ocur ar n-a n-d'ing'i, ocur
 ar n-a n-ol'u'tu'g'ad, mar ip p'ep'ri, ocur ip a'g'ma'ipe, ocur ip a'ig'b'e'li
 po p'e'da'dar a n-airig, ocur a n-arp'd-ma'it'i do lei'th p'op lei'th, .i.
 cleth

Alas for him whose country is their province,
 Not to aspire to their valiant deeds,
 Not to attempt its defence
 Against the adventurers who inhabit it.
 The entire country of all the provincialists
 They possess without diminution ;
 What country is there but our province
 In which its own king and prosperous chief
 Does not appoint with full consent
 Toparchs over mighty territories,
And brughaidhs [i. e. *farmers*] over townlands,
 The sons of kings guarding them,
 But ours of the race of Rudhraighe ?
 The races of Conall and Eoghan, and the Airghialla,
 Have seized on our lands,
 And against them we make this onset,
 To drive them from over us.

Advance," &c.

These brave, connected, impetuous bands of heroes having risen out, marched to one place in two prodigious, proud, compact, wicked, revengeful, malicious divisions, in well-looking, arrogant, swift, well-arranged lines of great heroes ; in sharp, terrible, haughty, venomous phalanxes of valour ; in broad, rapid, furious, wide-defending flames of the battle field ; in zealous, distinguished, rapid, unopposable crowds of contest ; and in hard, princelike, courageous, connected lines of battle, with three ardent, terrible-faced, impregnable, bristling bulwarks of battle formed, condensed, and consolidated, as well, as formidably, and as terribly as their chiefs and arch-nobles were able respectively to arrange them ; with their hard, smooth-handled, well-made, warlike forest of ice-like, shining, blood-red, beacon-like, lucky spears

cleth caillti, cnuaidi, cpiann-pei, coraigti, cupata caeta, do ple-
 gaib peacda, poignenta, rrub-puada, peol-comarataca, penta,
 pompu caeta po-dige fa meigib, ocur fa m-bratachaib blaiti,
 breid-gela, boru-nuidi, brec-daataca, baoba; ocur clap-rcemelta
 cengailti, com-dluta, com-arda, craeb-daataca, cat-rciat ar a
 cul-pei i comnaidi; ocur fal-cipeada peigi, potaigti, ocur fuirigti
 caeta peoma, do tacup ocur do timrugad luirech trom, togaib,
 taeb-trebraid, tat-lom-cpuaid, teaataigti treara, ocur tair-
 benta toraig trom glia, ar n-a ptead, ocur ar n-a pluiaig-di-
 laim do gleire gaitlennac ocur galgat, ocur do compaignib cupad
 ocur cat-mile; ocur cat-garrda coraigti do cupadaib cengailti
 ic doirpreoracht caeta daingin, ocur caeta dlum-grinne duabrig,
 der-arm-paebraig deabta dib-pei; ar n-ir furail praec ferda,
 potaigti, fal-armda fid-paebraec, fir-dluid deg-arm, ocur deg-laec,
 ocur deg-daime a cet grinne gaeta caeta ceetarda pe corpuo ocur
 pe cupruca a celi.

ba h-imda, am, acu-pum earr og, agmar, aidlennata, arm-in-
 millti, gan pillu, ocur midach meap-maimec, mal-puainio,
 meicnaiti mor-trepa gan minugad; ocur leaccanach laoir,
 lonn-mep, laindec, laec-ledairti luirg, gan locrugad; ocur cat-
 cuingio comnir, cenn-ard, clep-armac coataigti comlaind, gan
 cumrugad; ocur nig-milio pectmar, puicenta, peno-gaibtec,
 porc-ficda, po-bladaec, gan poraet, ar ti treara do tennad ocur
 do tren-fuarait, co potal, polamai, in aicill a peoma d'fulang,
 ocur d'fotugad, ocur d'imcongail, co praecda, porriata, ar
 lom-ti a lama, ocur a lann-claoidem do lan-dergad, co luat-mep,
 lan-arnaid, ar laair in laite pin.

Cio traet, in tan poprat tairgreca tromglia a tren-fer,
 ocur poprat armda, innillti, oll-cetpadaec a n-anraid, ocur poprat
 praecda, feraga, porriata, fregarataca a penno, ocur poprat
 poimne, runtaca, puirigti a pluag-poirne coraigti caeta, pueraar
 puataar

spears straight before them, bearing their flowered, white cloth, new-bordered, parti-coloured banners and ensigns; and lofty breast-works of well-secured, well-pressed, variegated battle shields permanently placed behind them; and a firm rampart to sustain and arrest every assault, brought together and collected of heavy, well-chosen, bare-sided, tightly-braced, hard loricae to receive an assault, and exhibit the front of a heavy conflict, arranged and selected by the elite of warriors and heroes, and of triumphant soldiers and champions, and a battle guard arranged of equipped champions, door-keeping every fastness, and every formidable, ready, sharp-armed, battling phalanx of them; because it was indispensable to have a sustaining, compact, furious rampart composed of good men and good heroes with choice weapons, in the first rank of each of the two divisions to resist and withstand the enemy.

Among them was many a youthful, valorous, aspiring, well-armed hero without treachery; many a swift-triumphant, nobly-dressed, rapid-wounding, great-battled warrior untamed; many a strong, robust, vigorous, hero-slaughtering champion unchecked; many a robust, high-headed, at-weapon-dexterous, and battle-maintaining soldier unappalled; many a royal, rightful, magnificent, spear-terrible, fierce-eyed, very renowned leader indomitable, *who was* about to support, sustain, and keep up his exertion fiercely and valiantly, and ready to redden his hand and his sword rapidly and cruelly on that day.

At length, when the mighty men were ready for the heavy contest, when the warriors were armed, arrayed, excited; when their heroes were furious, angry, valiant, ready to meet *every challenge*; and when the battalions were ready, active, arranged, and arrayed, they made a royal, legal, spear-terrible, furious rush, and a hard, firm, vigorous onset, without mercy, without consideration, against each

puat̃ar piḡda, peētmar, penn-ḡaibēech, puat̃ar-borib, ocur caēpeim
 cpuaid, cobraid, com-diēra cupad, ḡan c̃aigill, ḡan c̃ompēḡad, 1 cep-
 taiḡid a c̃eli; ḡur c̃riēnaiḡret in clar caeb-tpom, cnepaiḡaiḡēech,
 c̃riadaḡi, pa coraib, ar cumurc ocur ar comḡorḡad na caē-laem
 cupata c̃oriaḡēi ar cepḡ-lar c̃rand-Muiḡi Comair, p̃p̃iri a paitep
 Maḡ puad-linnḡeē Rath. Ocur aḡ dian-arḡnam do na dup-ḡlogaib
 d̃araēt̃aēa do cum D̃om̃naill at beḡt an laoid :

Tr̃én teaccat̃ caēa Congail
 c̃uḡaimn tar at̃ an Op̃nam;
 mar̃ t̃eaḡait̃ 1 d̃-ḡear na b̃-ḡear
 ñ peccat̃ a leap a laoidēad.

Com̃ar̃ta an mar̃ m̃ip Macha,
 ḡpol puait̃ne ponnaib̃ caēa,
 meir̃ḡe ḡac̃ p̃iḡ p̃eil co paē
 ór̃ a c̃ind̃ f̃ein ḡo p̃iaēnaē.

Meir̃ḡe

^g *This poem*, which is wanting in the vellum copy, is supplied from Mac Morissey's paper copy, in the collection of Messrs. Hodges and Smith. The fourth quatrain of it has been quoted by Keating, in his notice of the Battle of Magh Rath, in the reign of Domhnall, grandson of Ainmire, and through his work it became well known to the Irish scholars of the last two centuries. A corrupt imitation of this quatrain was inscribed on a modern tomb-stone, dated 1764, in the abbey church of Multifernan, in the county of Westmeath, where an enthusiastic Irishman mistook it for the epitaph on the tomb of Conchobhar Mac Nessa, who was king of Ulster in the beginning of the first century. As such it

was sent to the poet Moore, who has given a *fac simile* of it in the folio edition of his Irish Melodies, p. 84, with the following note :

“The inscription upon Connor's tomb (for the *fac simile* of which I am indebted to Mr. Murphy, chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller.”

It is strange that our great bard should have received this quatrain as an epitaph on Conchobhar Mac Nessa, who died in the beginning of the first century, as if that king could have been buried in the abbey church of Multifernan, which was founded by William Delamar, an Englishman, in the year 1236. And it is still

other, so that they shook the heavy-sodded, clayey-surfaced plain under their feet, after the commingling and mutual rushing together of the hero-arrayed, fiery battalions on the very middle of the wooded Magh Comair, which is now called the red-pooled Magh Rath. When these stubborn, impetuous forces *of Congal* were vehemently advancing on Domhnall he repeated this poem^s :

“Mightily advance the battalions of Congal
 To us over the ford of Ornamh,
 When they come to the contest of the men,
 They require not to be harangued.
 The token of the great warrior of Macha,
 Variegated satin, on warlike poles,
 The banner of each bright king with prosperity
 Over his own head conspicuously *displayed*.”

The

more extraordinary that the date and *English* part of the epitaph on this tomb should have been concealed, for had the whole been given, its true character could never have been mistaken. It may be well, therefore, lest the *fac simile* published by Mr. Moore should descend to posterity as the epitaph of Conor Mac Nessa, to transcribe here the entire inscription :

“HOC TEGITUR SAXO DOMINUS PIETATE REFULGENS JACOBUS GAYNORUS PROGNATUS STEM-MATE CLARO.

“PRAY FOR THE SOUL OF JAMES GAYNOR, OF LEANY, WHO DIED JANUARY 15TH, 1764, AGED 66 YEARS, ALSO FOR HIS ANCESTORS AND POSTERITY.”

After which follow in Irish the words

of which Moore has given a *fac simile* :

“Zeóman buíðe ar ppól uaiðne
 Meirge cūp̄ na Cpaoiðe Ruaiðe
 A re do ðioð ag Concoðar ’ra ccað
 Arip̄or ðuap̄gan ’ra ðibeip̄t Allmúrað.”

Mr. Moore of course never saw this tombstone, and his correspondent, Mr. Murphy, seems to have been a bad judge of the antiquity of Irish inscriptions. The publication of monuments of this kind, as if of remote date, has brought our antiquities into contempt among the learned, but it may be hoped that better times are now coming, and that the antiquarians of Ireland will in future study our monuments better than to lay before the public an inscription of the latter part of the eighteenth, for one of the first century.

Meirge Sgannlain,—rḡiam co n-aḡ,—
 iṛ Fiacna moir, mic Baedain,
 moir la toet foḡla dia rinne,
 ata oṛ cind Congail cūgoinn.

Leoman buide i rṛol uaine,
 comarḃa na Craobh Ruaidhe
 mar do baoi aḡ Concobar cairḃ,
 ata aḡ Congal d'a Congmail.

Meirgeda maicne Eacḃac
 i d-topac na rluag rreatac
 meirgeda donna mar ḃaig
 oṛ cranna corra Crumthainn.

Meirge riḡ breatan brígmur
 Conan Rot, an ríḡ-milid,
 rṛol reandac, ḡorm iṛ ḡeal,
 co h-eanḡac ar na amlad.

Meirge Ríḡ Saxon na ploḡ
 ar bratac leatan, lan-móir,
 buide iṛ deapcc, co raibḃir rion;
 oṛ cind Dairbhe, mic Dorrmóir.

Meirge Rí reargna Feabail,
 noḃa paca a ionnramail
 oṛ a cind, ní cealg ḡo n-ḡeib,
 dub aḡur deapḡ co deiminn.

Meirge

^h *The banner of Scannlan.* — Meirge Sgannlain, &c.—See pedigree of Congal, at the end of the volume, from which it will appear that this Scannlan, Fiachna, and Baedan were the father, grandfather, and great grandfather of Congal.

ⁱ *Such as the noble Conchobhar bore.* — Mar do baoi aḡ Concobar cairḃ.—He was Conchobhar Mac Nessa, King of Ulster, already mentioned in Note ^g, p. 226.

Dr. John Lynch, in his Latin version of Keating's History of Ireland, gives the

The banner of Scannlan^h,—an ornament with prosperity,—
 And of Fiachna Mor, the son of Baedan,
 Great symbol of plunder floating from its staff,
 Is over the head of Congal *advancing* towards us.

A yellow Lion on green satin,
 The insignia of the Craebh Ruadh,
 Such as the noble Conchobhar boreⁱ,
 Is now held up by Congal.

The standards of the sons of Eochaidh^j
 In the front of the embattled hosts
Are dun-coloured standards like fire
 Over the well-shaped spear-handles of Crumthann.

The standard of the vigorous King of Britain,
 Conan Rod, the royal soldier,
 Streaked satin, blue and white,
 In folds displayed.

The standard of the king of Saxonland of hosts
 Is a wide, very great standard ;
 Yellow and red, richly displayed
 Over the head of Dairbhre, son of Dornmor.

The standard of the majestic king of Feabhail^k
 (I have not seen such another)
Is over his head (no treachery does he carry *with him*),
 Black and red certainly.

The

following translation of this quatrain :
 “Gesseret in viridi flavum bombicæ leonem
 Crebroa progenies, Conchauri symbola
 clari
 Congallus quæ nunc signis intexta viden-
 tur.”

ⁱ *The standards of the sons of Eochaidh.*—

Μετρηθεὶς μακρὸν βασιλεὺς,—i. e. either
 of the race of Eochaidh Cobha, the father
 of Crunn Badhraighe, who was King of
 Ulster for twenty-two years, or of the sons
 of Eochaidh Buidhe, King of Scotland.

^k *King of Feabhail*—of Foyle, that is,
 of Ailech.

Meirge Suibne, beart buíde
 Rí oirðerc Dal Araíde,
 Spol buíde, or reim-fear na ríóḡ,
 buinne mér-ḡeal na meadon.

Meirge Fearðoman na b-plead,
 Ríḡ airm-deirḡ Aird Ulad,
 Spol ḡlé-ḡeal re ḡrein 'r re ḡaoit
 ór an tren-fear ḡan taḡaoir.

Trén, &c.

Imthuya Suibne, mic Colmain Chuair, mic Cobḡais, riḡ Dal
 n-Araídi, imraider aḡainḡ re head eli. Tancatar paennella
 pualainḡ fáiride re ḡrain, ocur re ḡruamḡaḡt, ocur re ḡro-dmire
 na n-ḡaedal; re dercad, ocur re dellrad, ocur re duaibriḡe na
 n-danar; re biorcad, ocur re borb-ḡair, ocur re búirpedais na
 caḡ-ḡined conḡparḡa, ceḡtarḡa, ic roḡtain ocur ic reḡt-innraigḡo
 araile. Ro erḡidar eadap-luaimniḡ aibbli, anforurḡa, uaḡbaracha
 aoir, corabaḡar ina cuaineabar conḡraḡta, cumairc, 'ḡá com-
 buaibred; ocur ina tarpmánaib tromḡa, taibbrecha, tárc-labairḡa,
 tuaibbil, ḡan tairium; ocur ina raeb-ḡluagaib roinne, riḡalta,
 rianḡoirḡi, reaḡranaḡa, riabairḡi, ar ríri-riubal, ic faidib, ocur ic
 fead-ḡairi, ocur ic soluaimniḡ impu, ar caḡ áirḡ, do meath ocur
 do mi-ḡumḡaḡ midlach ocur maḡtḡḡláḡ, do ḡennaḡ ocur do tren-
 ḡrepaḡt ḡuraḡ ocur caḡmilead; ḡur ob do conḡair in caḡta, ocur
 re h-abairib na n-arracht, ocur re tarmanḡail na trom-ḡon ic
 toirium ar curaid-pennaib crairḡech ocur ar colḡ-depaib claidem
 ocur ar laechbilib lebar-ḡiaḡ. Ro linad ocur ro luaḡ-meadrad
 in paer mileḡ Suibne do criḡt ocur do ḡrain ocur do ḡenidecht;
 d'oillt

¹ *Ard Uladh*, in Latin, *Altitudo Ulto-
rum*, now the Ards, in the county of

Down, lying principally between Strang-
ford Lough and the sea.

The standard of Suibhne, a yellow banner,
 The renowned king of Dal Araidhe,
 Yellow satin, over that mild man of hosts,
 The white-fingered stripling himself in the middle of them.
 The standard of Ferdoman of banquets,
 The red-weaponed king of the Ards of Ulster¹,
 White satin to the sun and wind displayed^m
 Over that mighty man without blemish.

Mightily," &c.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe, we shall treat of him for another while. Fits of giddiness came over him at *the sight of* the horrors, grimness, and rapidity of the Gaels; at the looks, brilliance, and irksomeness of the foreigners; at the rebounding furious shouts and bellowings of the various embattled tribes on both sides, rushing against and coming into collision with one another. Huge, flickering, horrible aerial phantoms rose up, so that they were in cursed, commingled crowds tormenting him; and in dense, rustling, clamorous, left-turning hordes, without ceasing; and in dismal, regular, aerial, storm-shrieking, hovering, fiend-like hosts constantly in motion, shrieking and howling as they hovered about them [i. e. *about both armies*] in every direction to cow and dismay cowards and soft youths, but to invigorate and mightily rouse champions and warriors; so that from the uproar of the battle, the frantic pranks of the demons, and the clashing of arms, the sound of the heavy blows reverberating on the points of heroic spears and keen edges of swords, and the warlike borders of broad shields, the noble hero Suibhne was filled and intoxicated

^m *White satin to the sun displayed.*— end of this volume. It is strange that no
 For some account of the armorial bearings account of this Ferdoman is preserved in
 among the ancient Irish see Note H, at the the Irish Annals.

d'oillt ocur d'paennell ocur d'polumain, d'uaman ocur d'puarcar, ocur d'pír-gealtaét, d'pualang, ocur d'uathbar, ocur d'panbporur; conac bui ino alt na áige, ó hunn go baiéir, do ná derna cairche cumurda criú-hluaimneé, pe criú na comeagla, ocur pe pcemlig na pceudeamlaéta. Ro criúnaigret a córa, map buo nept ppoéta go pír-tuargain; po túitret a airm ocur a ilpaebrá uada, ap laḡad ocur ap luath-píned a lué-ḡlac impu, pe h-anaccbainḡ a n-imcongála; po leaérat ocur po luaimnigret a ó-doipprí eir-teéta pe ḡabad na ḡealtaéta; po imclaitret angála a incmó i cúpalairb a éinó pe poéram na félmaine; po clireptar a cpaide pe ḡrod-biḡad na ḡenideéta; po opluaimnig a uplabra pe me-paideét in mítapaid; po eadapbuarairḡ a ainim [anam] co n-aigned ocur co n-ilpuimb inoá, uair ba h-i rin pprém ocur poéta pír-diler na pír eagla fein. Rob é a inḡamail ann fein map bír bpadan i m-buailio, no éh ap na up-ḡabail i caircar comóluta clabain. Aét éna nír mío-lác ocur nír mepairḡ mī-ḡaircío peme piam in tí d'á tancadar na h-abairí ocur na h-airpídena tindrceḡail teéío ocur uptríalla imḡabala rin; aét po mallacé Ronain, .i. pancer, d'a po buairped ocur apd-naeim Epenn d'a eapcaine ap na pínead ocur ap na papuḡad pa planaigéét, ocur mapbéta in mic cleirig da muinnter ór éinó na clapach coipeaḡaréta, inunn rón ocur na pír-típpar ponn-ḡlaini ap ap' cuirpad cpeadpa ocur comainó in Comíed d'uairlib ocur d'apd-mairib Epenn ocur do éach ap éana, pe comtríall in caéta.

Inthupa Suibne, mic Colmain Chuair, mic Cobéairḡ, pḡḡ Dal
n-Ápaide

ⁿ *St. Ronan*.—He was abbot of Druim-ineasluinn (now Drumiskin), in the county of Louth; see Note ^s, p. 40, *supra*: where Lanigan's error in confounding Druim-ineasluinn with Drumshallon is corrected.

Lanigan was misled by Colgan (*Acta SS.* p. 141, n. 17), who is the real author of this mistake. The name Druim-ineasluinn is retained to this day by those who speak Irish, and is always applied by them

toxicated with tremor, horror, panic, dismay, fickleness, unsteadiness, fear, flightiness, giddiness, terror, and imbecility; so that there was not a joint of a member of him from foot to head which was not converted into a confused, shaking mass, from the effect of fear, and the panic of dismay. His feet trembled, as if incessantly shaken by the force of a stream; his arms and various edged weapons fell from him, the power of his hands having been enfeebled and relaxed around them, and rendered incapable of holding them. The inlets of hearing were expanded and quickened by the horrors of lunacy; the vigour of his brain in the cavities of his head was destroyed by the clamour of the conflict; his heart shrunk within him with the panic of dismay; his speech became faltering from the giddiness of imbecility; his very soul fluttered with hallucination, and with many and various phantasms, for that (i. e. *the soul*) was the root and true basis of fear itself. He might be compared on this occasion to a salmon in a weir, or to a bird after being caught in the strait prison of a crib. But the person to whom these horrid phantasms and dire symptoms of flight and fleeing presented themselves, had never before been a coward, or a lunatic void of valour; but he was thus confounded because he had been cursed by St. Ronanⁿ, and denounced by the great saints of Erin, because he had violated their guarantee, and slain an ecclesiastical student of their people over the consecrated trench, that is, a pure clear-bottomed spring over which the shrine and communion of the Lord was placed for the nobles and arch-chieftains of Erin, and for all *the people* in general, before the commencement of the battle.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach,

to Drumiskin, which was a celebrated monastery, and where the ruins of a round tower still exist. Drumshallon (in the Irish spelling *Druim-Sealain*), is a very different place, not celebrated in history, or remarkable for any remains of antiquity,

n-Αἰαίθε, ἡμῶν αἰαίθε πε h-εἰθ; ο ἑταίρος ἐν ὄρει πολυαἰμνέε
 ἄλλα ῥιν ῥάιν-ῥιμ, πο λινγεῖται λεῖμ λυῖται, λαν-έτρομ, conad
 ann πο φυρμιρται ἀρ ἡλαν-αἰλιν ῥεῖτ ἐν ὑπῶν βα comnepa
 do; ocur πο φαεμυρται ἐν τ-ατῆ-λεῖμ, conad ann πο φυρμιρται
 ἀρ ἡνδεοῖν ἑρῶ comarῑταις ἑρῖν κατβαῖρ ἐν ὑπῶν cedna; εἰθ
 τῖατ ἡρ αἰρῖγεῖται ῥεῖν erium ἐκ φυρmed φαῖρ, ἡρ βα comraῑ
 ἐν κατῑρ comnaῑ ἀρ ἀρ ἑνδεῖται. Conad αἰρε ῥιν πο φορβυρ-
 ται ῥιμ αἰν comairῑ ανθοῖα, ἑκῑλλαῑ, .i. ὄρῑμ πε ὀαῖν, ὀ-
 ocur φορcnum πε ῥαῑαῖ, ocur comῑτ πε ceῑαῖ, ocur ἡμῑτ πε
 h-ἑῖαῖ, ocur ῥεῖρ ἡ ῥαῖαῖ. Comd αἰρε ῥιν, πο φυρμιρται ἐν
 τῖερ λεῖμ λυῖται, λαν-έτρομ, conad ann πο ανυρται ἀρ βαῖρ ἐν
 bile buada πο βοῖ ἀρ ἡν-ὀῖρ ἐν ἡμῑ, αἶτ ἡ ῥαῑαῖ φο-ῥῑαῖ
 ocur ῥανθοῖαῖ ῥεῖρ n-ἑρenn, ἡ comῑεῖαῖ ἐν κατῑ. Ro ἡῖεῖαῖ
 ῥεῖν ἡε-ῥιμ ἀρ cach αἰρ ὅα φαῖρ ἐν ὅα ἑennaῑ ocur ὀα ἑῖμῑ-
 γαῑ ὅῖν κατῑαῖ cedna; ἡ de ῥιν ῥucrum τῖι τῖεν-ῥεῑαῖ
 τῖνεανῑ ὀῖμῑαῖ na h-ῖαῖ, ocur ἡ ἑ ταῖα ὀό dul ἡ cenn
 na cath-λαῖῖε cedna, πε μῑρbell ocur πε μεῖαῖετ ἐν ἡῖαῖ;
 αἶτ ἑna ἡ τalam ὀ ἑαῖ, αἶτ ἡ ἀρ φοῖμῑαῖ ῥεῖρ ocur ἀρ
 cennaῖ κατβαῖρ πο ἑennaῑ.

Ταῖα αἰρε ἡῖεῖαῖ καῖ co coῖcenn ἀρ Shuibne ῥῑν ῥamla-
 ῖν, cor ub ἑ comῑαῑ cach ὑπῶν πε ἑῖλ, na ἑῖθ, na ἑῖθ ῥεῖρ ἐν
 ἡαῖ ὀῖcῑαῖ examail uaῖ, α ῥῑν, βαῖ ἡαῖ, ἡαν τοῖαῖ
 ocur ἡαν τῑῖαῖ, .i. ἡαῖ ἐν αἰρ-ῖα h-ua Αἡμῑεῖ πο buῖ ἡε
 ῖν ἐν λαῖ ῥιν, ἀρ na ἑῖnaῑ ὀ ὀmnall ὀ Chongal, ocur ἀρ
 na ἑῖnaῑ ὀ Chongal ὀ Shuibne, ὀ ῥεῖρ ἡαῖ φοῖεῖ Shuibne α
 n-naῑ elῑ :

ὀ h-e ἡῖ caῑ aen duine
 ὀ ὅ τ-ῖαῖ ὀῖα ὀαῖ,

na

° *Who however did not feel him.*—It was that lunatics are as light as feathers, and
 the ancient belief in Ireland, and is still in can climb steeps and precipices like the
 some of the wilder mountainous districts, Somnabulists.—See Buile Shuibhne, al-

thach, king of Dal Araidhe, let us treat of him for *another* while; when he was seized with this frantic fit, he made a supple, very light leap, and where he alighted was on the fine boss of the shield of the hero next him; and he made a second leap and perched on the vertex of the crest of the helmet of the same hero, who, however, did not feel him°, though the chair on which he rested was an uneasy one. Wherefore he came to an imbecile, irrational determination, namely, to turn his back on mankind, and to herd with deer, run along with the showers, and flee with the birds, and to feast in wildernesses. Accordingly he made a third active, very light leap, and perched on the top of the sacred tree which grew on the smooth surface of the plain, in which tree the inferior people and the debilitated of the men of Erin were seated, looking on at the battle. These screamed at him from every direction as they saw him, to press and drive him into the same battle again; and he in consequence made three furious bounces to shun the battle, but it happened that, *instead of avoiding it*, he went back into the same field of conflict, through the giddiness and imbecility of his hallucination; but it was not the earth he reached, but alighted on the shoulders of men and the tops of their helmets.

In this manner the attention and vigilance of all in general were fixed on Suibhne, so that the conversation of the heroes among each other was, “Let not,” said they, “let not^p the man with the wonderful gold-embroidered tunic pass from you without capture and revenge.” He had the tunic of the monarch the grandson of Ainmire upon him on that day, which had been presented by Domhnall to Congal, and by Congal to Suibhne, as Suibhne *himself* testifies in another place:

“It was the saying of every one
Of the valiant, beauteous host,

Permit

ready often alluded to.

να τέτο.—This verb is here repeated in

^p *Let not, said they, let not.*—Να τέτο, both copies. The verb, particularly in the

na teit uair fá'n cael-muine,
feap in inair maith.

ba móidi a muirbell ocur a meugad miapaid cách da com-
aitne fá'n cuma rin, ocur po boi rium ar in buaidpeo booba rin
no co tucad cith cruaid, mer cloc rneacta—d'inncomartha ármuiz
d'fepairb Epenn—gor gluaireptar rium leir rin cith rin, mar gac
n-eactaid n-ármuizi ele, amail arbert Suibne in inad eli :

Rop é rin mo céo rié-ra,
po pa luaé in rié,
d'eas urcar na goénaié,
dam-ra per in cié.

Comid pe geltaét ocur pe genidecht po cind comairli o rin
amaé i cein po pa beo.

Cid traét, ger ba daingen dín-armda, delg-pennaé cac airp
ocur cac aircill do na cataib cechtarpa i g-comrag, poppat aib-
lenna, aimdera, urrcailti, ar n-aécuma, a n-anpaó, ocur a n-gaít-
lenn n-gaircib ; ocur poppat pceimelta, pcainneréti, pciat-briurci,
ar n-a pcailed, a leibenna línde, lebur-pciath, ar na lan-briuriu.
Dreibiri doib-ríum ón, uair ba cié-anpaó cuan-traéta calaid gan
porcad gan accairíóit ar trien-éaéaib tuatairpó, tarim-gáithe
tuairceptairgi in talman, dár ab ainm pegainni, rainigéti, pluag-
berla paer Eabpáid, rabrtinópur, amail atbert in file :

Querpar in gaét a neap,
rabrtinópur atuid gan éap,

ptéperur

imperative mood, is, even in the modern
vernacular Irish, often repeated for the
sake of emphasis.

^a *And it was by lunacy.*—Comid pe gel-
taét, &c.—Suibhne was, many years af-
terwards, murdered at Tigh Moling, now

St. Mullin's, in the county of Carlow, by
Mongan, the swineherd of St. Moling, and
was interred with great honours in the
church there, by the saint himself, who,
it appears, had a great veneration for this
royal lunatic. His eccentric adventures

Permit not to go from you to the dense shrubbery
The man with the goodly tunic."

His giddiness and hallucination of imbecility became greater in consequence of all having thus recognized him, and he continued in this terrible confusion until a hard, quick shower of hailstones,—an omen of slaughter to the men of Erin,—began to fall, and with this shower he passed away like every bird of prey; as Suibhne said in another place:

"This was my first run,—
Rapid was the flight,—
The shot of the javelin expired
For me with the shower."

And it was by lunacy^a and imbecility he determined his counsels from that out as long as he lived.

To proceed. Though every part and division of both contending armies were solid, well-armed, bristly, their heroes and valiant spearmen were scattered, disarrayed, dispersed, and deformed; their lines of broad shields being broken through were scattered, disordered, and shattered. The reason was, there was then a shower-storm on the haven without shelter or harbour against the mighty squalls of the high, loud-howling north wind of the earth, which, in the copious, noble Hebrew language, is called by the appropriate name of Sabstindrus, as the poet says:

"Auestar is the southern wind,
Sabstindrus the northern without doubt,

Steferus

are minutely detailed in a curious ancient Irish romance entitled *Buile Shuibhne*, i. e. Madness of Suibhne, which immediately follows the Battle of Magh Rath in Mac

Morissy's paper copy of this tale, which has been already so often referred to. The word *ḡealṡacṡ* is used to this day in the sense of *lunacy* or *madness*.

ῥτέφερur α νιαρ ζαν ᾠάν,
ulpulanur 'n α comḡál,

Ocur din φορ, ba mian-ζλαcαḡ moζαḡ ar πανḡ-ῥλαταιb φοιḡ-
nemla pḡbaidi ζα pollpeccāḡ, .i. φορραḡ, ocur φορτceαḡ, ocur
φερζ-διḡραḡḡ na fḡinneḡ, ζρεραḡḡ, ocur γεοζναḡ, ocur ζορραḡ
na n-ζαιρceḡαḡ ic tennaḡ ocur ic τιmḡcellaḡ na tpen-ῥερ. Ocur
din ba ζροḡ-ζρεαρα ζαιbνιζε le h-opḡaib iomtpomaiḡ, ζle-bopba
ζabann ar ḡindoib ταeb-ḡερζα, ταḡleḡa tellaiζ 'ζά tpen-τυαρ-
ζαιν, bḡopḡaḡ, ocur bḡuaidpeaḡ, ocur bḡaḡ-aiḡleḡ na m-buiden;
peccaḡ, ocur ῥluaiζ-neapḡ, ocur ῥḡainpeḡaḡ na ῥluaiζ ῥotal-bopb,
ic copnum, ocur ic congḡail, ocur ic comḡeaccaḡ ar α celi; conar
aiḡiζ aiḡeḡ na aiḡḡ-ḡiζ comḡennaḡ α ḡaiḡaḡ ḡo ḡomḡoiḡi α ḡeneoib,
na φορeizen ῥḡi-aiḡme na aen-ḡinoḡ ḡ'ῥaḡḡaibe α ῥialuiḡa. Ocur
din ni mḡ ḡo moḡaiζḡet caem-clanna cupaḡ ḡoḡaiḡ α ῥinneap
na α ῥap-aiḡeḡ ζα ῥápuζaḡ; ocur ζḡḡ b'iaḡḡide ann niḡ ḡét-
ḡaiζepḡar cabaiḡ na cuζḡómaḡ α caḡaḡ na α lan-aiḡne 'ζa laeḡ-
aiḡleḡ, ocur 'ζa φορτceαḡ ocur 'ζa φοḡbuḡ 'na ῥiaḡḡaiḡi; uaiḡ ba
h-uilliu ocur ba h-aiḡbḡiḡi le caḡ n-aen uaiḡib α ῥeioḡm ocur α
eḡualanζ boḡein ḡe ḡeḡbiḡ na ḡála ῥin, ná ῥeioḡm ocur φορeizen
α ḡaḡaḡ ḡo ḡumnuζaḡ, ná α ḡiζepḡa ḡo ḡepapḡain.

Ciḡ ḡḡa aḡḡ, ni ζḡáḡ ḡepb-ζul ζain ḡérζuba, na iaḡḡaḡ ζain
φορeizen, na caḡ-ḡoi ζain ḡḡó-linoḡi. Ocur din ḡob imḡa 'ῥa n-ḡiζail
ῥin ῥuiḡme ῥaena, φοιḡḡide, ocur ḡḡonζa ḡuaiḡḡeḡa, ḡian-maḡḡeḡa,
ocur tpen-ḡḡḡ ḡaeb-ḡḡḡeḡi, ḡḡapcaḡḡeḡi, ocur aiḡiζ uaḡmaḡia, ῥoḡ-
baiḡeḡi, ocur ῥceiḡḡ ῥcaḡḡiḡḡeḡi, ῥcainneḡeḡa, ocur ῥleζa ῥḡúb-ῥillḡi,
ῥeam-lúḡḡa, ocur claiḡme caḡḡeḡa, cḡuaid-bḡḡḡḡi; ocur ῥḡap-
linḡḡi ῥuiliζε, φορ-ḡepζa ῥola, ocur ῥolḡ-ζḡeno ῥeinneḡ ar ῥolu-
main,

^r *Ulsulanus*.—Our author, or his inter-
polator, is mistaken in supposing the names
of the winds in the foregoing quatrain to
be Hebrew; they are no more than cor-

ruptions of the names given by Pliny,
Hist. Nat. l. ii. 47. “Auestar” is evi-
dently *Auster*; “Sabstindrus” seems some
disguised form of *Septentrio*; “Steferus”

Steferus the western without error,

And Ulsulanus^r its corresponding *wind* (i. e. *the east*)."

And moreover, like the eagerness with which labourers grasp the feeble twigs of the forest wood in cutting them, was the stern, dark, intense wrath of the heroes, the exciting, slaughtering, and stirring up of the champions *on the one side*, pressing upon and surrounding the mighty men *on the other*. And like the rapid and violent exertion of smiths, mightily sledging the glowing iron masses of their furnaces, were the incitements, smiting and slaughtering of the troops; the firmness, the strength, and the snorting of the haughty-furious hosts, opposing, resisting, and viewing each other; so that neither chief nor arch-prince perceived the assistance of his friends, nor the nearness of his tribe, nor the oppression *suffered by* his own people, or any part of his relatives. Neither did the fair sons of heroes perceive the difficulties of their fathers or grandfathers while being oppressed, nor did they mind to aid or assist their friends or intimate acquaintances, while being heroically slaughtered, hacked, and cut down in their presence; for each of them deemed his own exertion and suffering during the violence of that action too extensive and vast, to think of the struggle or suffering of his friends, or to protect his lord.

Howbeit, true weeping does not usually occur without tearful sorrow, nor groaning without violence, nor a battle-field without floods of blood. And accordingly many were the feeble, lacerated troops, the horribly-slaughtered bands; mighty men side-mangled, prostrated; haughty chieftains hewn down; shields cleft and scattered; spears warped and rivet-bent; warlike swords hard-broken; rapid streams of red-blood flowing; and the hair of heroes^s flying and hovering in

is *Zephyrus*; and "*Ulsulanus*," the east wind, is obviously identical with Pliny's *Subsolanus*. The ignorance of transcribers,

rather than of the author, is probably the source of these corruptions.

^s *The hair of heroes*. — See the account

main, co nár ba léir lepbairpe laramain, laindeirda, lan-fair-ring
in aeoir uairtib, pe h-imað folc ocuð fad ocuð fionnfaid uath-
berreða fad-b-cailti an-aiénid, ar na n-up-togbail do cennaib
cupað ocuð caémileð; conað h-e rin aobair d'ár fararpari fuat-
nell foirtóide, fir-doréa, d'ár ceileð in cleití coitcenn clit-fairring
céctarða or a cenduib; ocuð gér b'iat fonn-celtra folc-glara,
per-dluirí in talman fa trairtib, ní lugu ro lan-celit pe h-imað
na n-ar ocuð na n-il-écht ina córraéaib cupað-airlig 1 cenn a
céli.

Ro b'é airð-mer ocuð innfamaíl a n-eicep ocuð a n-olloman
ar écorc in armuige rin, gori b'étréoir, ocuð gur b'anforuirta do
macaib ocuð do min-daimib céimnuḡað caé airði ocuð caé maíð a
tarla tiug ocuð tromlaé in airlig ocuð in armuige 1 cenn a céli.
Nir b'ingnað imorria d'écrib an t-airð-mer rin, cid forbann le
fiallaé a éirteéta a fuigell; ar ba rpué-aibne rilteéa, raeb-diana
caé clair ocuð caé clad-etrige compeid fa córaib na cupað, ocuð
ba rpar-linnití fuiligi, fir-domine caé fán ocuð caé forað-glenn
roo-glair for-leathan fuilíib.

Cid tra aét, do badair fáidi foillrigéti fir, ocuð foirne foéaigéti
ocuð fiaðnaíri cóntaráirda, cunnatabarbach, pe fad ocuð pe n-a
fir-éruar ro cótaigret na cupaid céctarða, gan clód gan cum-
rcuḡað pe céli, ir in cat-laéair. Comid aipe rin rob inderb, ocuð
rob amairreé fairtine a fellrum, ocuð a fír-eolach, do dheim
uib do leit fo leit, ar n-diultað, ocuð ar n-diéridein dóib ar a
n-diabul-céirdaib draidééta bodein, pe peccað ocuð pe fir-deliuḡað
na rluag agaid in agaid ir in imairgail; co ná raibí 'gá fáidib
ocuð 'gá fír-eoláib aét a peittem ocuð a fupnaidí, co perpar
ca dheim uib ar a toirnneped, ocuð ar a tairnneped turcairéti ocuð

toicéti

of the profusion of human hair which is
said to have been cut off the heroes in the
Battle of Clontarf, in Dublin Penny Jour.,

vol. i. p. 136. The ancient Irish wore their
hair flowing on the shoulders, so that it may
have been cut off by the sword in battle.

in the air, so that the broad, bright, brilliant lamp of heaven over them was invisible with the quantity of hair, scalps, and beards cut off and raised up off the heads of heroes and warriors. Wherefore a dark and gloomy cloud was produced, by which the universal, expansive welkin over the heads of both *armies* was concealed; and as to the green-haired, close-grassy carpets of the earth under their feet, they were not less concealed by the immensity of the slain and the numberless victims in litters of dire slaughter over each other.

The estimate and comparison made by their poets and ollaves of the appearance of this slaughter were, that in every spot and place where the thick and prodigiousness of this carnage and slaughter had occurred, it was impossible for boys and small men to pass. This great estimation *made* by the poets, though hyperbolical to a hero's hearing it sounds, was not to be wondered at, for every pit and furrow were flowing dire-rapid rivers under the feet of the champions, and every declivity and green-sodded wide glen were deep pools of blood under them.

In the mean time the soothsayers, the revealers of knowledge, and those who had delivered predictions, were contradictory and doubtful, in consequence of the length of time and stubbornness with which the heroes on both sides maintained the field without yielding or giving way on either side. Wherefore the predictions of their philosophers and wise men became uncertain and doubtful to some of them on either side, they having renounced and disbelieved their own demoniacal sciences of magic, in consequence of the incessant successive rallyings and dispersions of the forces on either side in the contest; so that their diviners and wise men could do no more than remain in a state of suspense and indecision, until they should learn on which party the success and prosperity of the battle would descend

τοιτέι na n-γλιαδ; ocyr din po pamaigped in dé nítē-γubac Néit
α neipt-βρίγα.

Imthupa ceitpi mac Eeachach buidi, imraitēp againto pe head
eli. Rucpat dá puatāp deppenaigēti déc pa catāib na cuicedac,
po maidpet ocyr po maibpat cēt caā caē-laitēpēc, map forēler
Dubdiao Drai :

Do éuadap tpep in top taitlēc

pa do dec,

do maibpat do pluaz na caem-pep

da ced déc.

Αηpat ip in ipgail itip γαρπαδαib Γαιλια, ap cinned caā
puathai. Oē concatap cethpai laech-airēch do Λαιγνib eachpai
na n-Albanach ic comāiplec caic, .i. Amlaib Uallach, πiz Ατα
Cliat, ocyr Cairppi Crom, πiz Λαιγpi Λαιgen, ocyr Aed Airēnec,
πiz O Ceinnpelaiz, ocyr Alill Cedach, πiz O Pailgi, po iadpat

in

^t *The battle-terrific Beneit.*—*De nítē-γubac Néit.*—She was the Bellona of the ancient Irish. In Mac Morissy's copy she is called an *be* *Γαβ-uicneō*, and P. Connell explains it in the margin, the Goddess of War.

^u *The troops of the Gailians.*—*Γαρπα-δαib Γαιλια.*—*Gailian* is an ancient name of Leinster.—See O'Flaherty's *Ogygia*, and Duald Mac Firbis's *Genealogical Book*.

^v *Amlaibh Uallach, king of Ath Cliath,*—i. e. of Dublin. This shows that the present account of the Battle of Magh Rath was written many centuries after it was fought, for Amhlaibh is a Danish name which the ancient Irish had not in use

among them till they intermarried with the Danes in the eighth or ninth century. The writer, evidently without observing the anachronism, had in view one of the Amlaffs or Anlaffs, who were Danish kings of Dublin some centuries after the year 637 or 638, when this battle was fought. The Irish had the name Ambalgaidh from the earliest period of their history, but this, though now Anglicised Awley, and possibly of cognate origin with the Dano-Irish Amhlaibh, Anlaf, Amlaff, Olaf, or Awley, is not identical with it.

^w *Cairbre Crom, king of Laighis, in Leinster.*—Laighis or Laoighis, which is Latinised Lagisia and Anglicised Leis and Leix, is a territory in the present Queen's county;

and tarry, and which of them the battle-terrific Beneit^r would more inspire with her vigors.

With respect to the four sons of Eochaidh Buidhe, we shall treat of them for another while. They made twelve remarkable rushes into the battalions of the provincialists, and defeated and slew one hundred *persons* in every battle-place, as Dubhdiadh the druid testifies :

“ They passed through the splendid army
Twelve times,
And slew of the host of the fair men
Twelve hundred.”

After completing these onslaughts they stopped in the conflict among the troops of the Gailians^u. Four of the heroic chieftains of Leinster, namely, Amlilaibh Uallach [i. e. *the Haughty*], king of Ath Cliath^v, Cairbre Crom, king of Laighis, in Leinster^w, Aedh Airgnech, king of Ui Ceinnselach^x, and Ailill Cedach, king of Ui Failghe^y, perceiving

but it is not co-extensive with that county, as generally supposed by modern Irish topographers, for Laighis comprised no portion of the barony of Upper Ossory, nor of the baronies of Tinnahinch or Portnahinch, and scarcely any of the barony of Slievemargy.

^x *Aedh Airgnech, king of h-Ui Ceinnsellaigh.*—For an account of the extent of this territory see Circuit of Muirchertach Mac Neill, p. 36.

^y *Ailill Cedach, king of O'Failghe.*—It is stated in *Buile Shuibhne* that this Ailill was slain in the Battle of Magh Rath by Suibhne Geilt. O'Failghe, which is Latinised Ofalia and Ophalia, and Anglicised

Offaly and Ophaley, is a territory not entirely in the present King's County, as is generally assumed by modern Irish topographers, but situated partly in that county and partly in the county of Kildare and the Queen's County. It is generally supposed that in the reign of Philip and Mary the territory of Leix was formed into the Queen's County, and that of Ophaley into the King's County; but this is a very great error, for there is nearly as much of Ophaley included in the Queen's as there is in the King's County, and besides, the baronies of Garrycastle, Ballycowan, Fercal, Clonlish, and Ballybritt, in the latter county, were never included

in ceṭrap cupað rin urnapc imḡona ap óḡ-piḡrapc Alban, ḡup
 ciṛṛṛap caeḡað cupað caḡa rin co n-a poiṛnib 'na pīaṭnapī. Nīp
 maiṭpet meic Eachach a n-anbala do'n céḡ puatap cupað rin;
 ceṛt ḡabap Congal Cairṛpī 'r in comlunḡ; ḡluṭaiḡp Domnall in
 ipḡal ap Amlaib; pannṭaiḡp Suibne in imḡuin pe Ailell; po
 opḡrat in ḡa Aed a n-imbualad. Ropṛat comḡḡalta a cneada
 ap a céli oḡtap aipeḡ na h-imlaib, ḡup maiḡpet meic Eachach
 aipeḡur copḡap na caṭ-laiṭpeḡ, amail apḡet in file :

Topḡap Aed Airḡnech imne
 la h-Aed mac Eachach ḡuide,
 pe Suibne pluḡach 'r in caṭ
 i topḡap Ailell Céḡach.

Cairṛpī, piḡ Laiḡpī na lenn,
 i topḡap pe Congal Mend,
 pe Domnall m-ḡpeac co n-aine
 topḡap Amlaib imṛaile.

Cīḡ ṭrapḡ, nīp meṛa ocur nīp mīḡlaḡu meīṛneḡ ocur moṛ-
 ḡnīṛṭ maiche ḡpeḡ-ḡepḡi Domnall, mic Aeda, mic Ainmīpeḡ,
 ic ḡiḡail éneḡ in ceṭrap rin ap Ullṭaib ocur ap allmaṛḡaib, .i.
 Ferḡup, ocur Aengup, Ailell, ocur Colḡu, ocur Conall a coman-
 manna: ap m-buaḡḡaḡ caḡa báipe, ocur ap maiḡem caḡa mór-
 ḡopḡap, ocur ap cinḡeḡ caḡa caṭ-puaṭḡap do macaib aipḡ-piḡ
 Eṛenn, do comṛaṛpet, cenn i cenn, ocur ceīṭpe meic piḡ Alban.
 Ro pṛaiḡpet ocur po pannṭaiḡpet peīṛup poiṛemal do na clann-
 maicnib rin a celi, .i. Congal, ocur Suibne, ocur Aed, ṭpī meic
 Eachach ḡuibī, Ailell, ocur Colḡu, ocur Conall, ṭpī meic Domnall.

Nīp

in the ancient Ophaley. This territory,
 which is very famous in Irish history,
 comprised the baronies of Upper and
 Lower Ophaley, in the county of Kildare,

those of Portnahinch and Tinnahinch, in
 the Queen's County, and that portion of
 the King's County included in the dioceses
 of Kildare and Leighlin.

ceiving these sallies of the Albanachs slaughtering the people, they closed a wounding circle upon the young princes of Alba, so that each of them cut down fifty heroes with their forces in their presence. The sons of Eochaidh did not forgive them their enmity for this first heroic onslaught. Congal attacked Cairbre in the combat; Domhnall pressed the conflict on Amhlaibh; Suibhne coveted to contend with Ailill, and the two Aedhs longed to come to blows. These eight chiefs of combat inflicted wounds with equal vengeance on one another, and the sons of Eochaidh gained the victory of the battle-place, as the poet says :

“Aedh Airgnech was slain no doubt
 By Aedh, the son of Eochaidh Buidhe;
 By Suibhne, the populous in the strife,
 Ailill Cedach was slain.
 Cairbre, king of Laighis of tunics²
 Was slain by Congal Menn;
 By Domhnall Brec with expertness
 Was Amlaibh, the mariner, slain.”

Howbeit, the courage and great deeds of the blooming-faced sons of Domhnall, son of Aedh, son of Ainmire, were not the worse or the more cowardly in revenging the wounds [*deaths*] of these four on the Ultonians and foreigners, viz., Fergus, Aengus, Ailell, Colgu, and Conall by name. After every *other* goal had been won, every great triumph gained, and every battle-onset accomplished by these sons of the monarch of Erin, they and the four sons of the king of Alba fought hand to hand. Six of these puissant sons coveted and sought each other, viz., Congal, Suibhne, and Aedh, three of the sons of Eochaidh Buidhe, and Ailell, Colgu, and Conall, three of the sons of

² *King of Laighis of tunics.* — In the paper copy the reading is Cairbre, *piḡ* Laoiḡri na lann, i. e. “Cairbrè, king of Laoighis of *swords*,” but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Nir ba h-eirledac in imairiuc rin, uair ba comdicra a compiac,
 ocur ba comtpom comadair a comlonn; uair ba comduthcúra
 comcneoil itir Eriinn ocur Albain cuingeda caema, cpaeb-uairli,
 cádaip in comlaind rin ocur in compiac.

Cio tpaét nir b'airtem airé itir flaitib ic pleð-ol orru a
 h-airli na h-imlaide rin, áct ba meap maicne itir marbaib, ar
 n-a mudugad, ar na coméuitim pe céli, amail arbert in fili :

Ceitre meic Echech buidi,
 cuig meic Domnaill, nig Daire,
 debaid no orbraðar de,
 ot concadap a ceile.

Seiriur dib-rin forum ngle,
 no marbraðar a ceile,
 Aed, Suibne, Congal na clann,
 Ailell, Colgu ocur Conall.

Τυρτέετα in τήρη nari marbad do'n maicne rin, .i. Ferigur
 ocur Aengur, da mac Domnaill, ocur Domnall breac, mac Ech-
 ach buidi. Áct éna, no b'incompiac epein d'Ferigur no d'Aengur,
 ocur pob' forlann debaid na deri derbraðar 'n-a agaid a aenur;
 dáig no tpaétrat ocur no éoirnerar Domnall, gur damair in
 τ-όγ-mac a upgabail; co n-ebairt a breit 'na beðaid ar faeram
 na plata, ocur a atcup ar h-ua n-Ainmirec. Ocur do rindeat nir
 mar do paidiurtar; ocur rucad h-e d'innhraigid aird-nig Erienn,
 gura arploind a fialar 'n a fionnairi, .i. Colum Cilli, mac Feid-
 limid, d'oilemain a athar, .i. Echaid buidi, mac Aedain, amail
 arbert in fili :

Aengur ir Ferigur co bect
 no gabratar Domnall brecc,

co

given above in the text, because the rhyme perfect. Na lenn is translated *togarum* by
 with *meno* or *meann* would not be so Colgan in *Trias Thaum.* p. 225, col. 1.

of Domhnall. This was not a soft contest, for their fight was equally sanguine and their conflict equally powerful and creditable; for the comely, free-born, honourable heroes of this conflict and combat were of equally noble descent both of Erin and of Alba.

Howbeit, it was not the reckoning of chiefs among princes at a banquet was *to be made* on them after this conflict, but they were estimated as youths among the dead, for they were slain and fell mutually by one another, as the poet says :

“The four sons of Eochaidh Buidhe,
 The five sons of Domhnall, king of Daire,
 Coveted to come to single combat
 When they beheld each other.
 Six of these of bright achievements
Mutually slew each other,
 Aedh, Suibhne, Congal of thrusts,
 Ailell, Colgu, and Conall.”

With respect to the three of these sons who were not slain, viz., Fergus and Aengus, the two sons of king Domhnall, and Domhnall Brec, the son of Eochaidh Buidhe, the latter was fit to contend with either Fergus or Aengus *singly*, but it was too much to have the two brothers against him alone; and they subdued and vanquished him, and that youthful warrior suffered himself to be taken prisoner; and he requested that he might be brought alive under the mercy of the king, and to be handed over to the disposal of the grandson of Ainnirech. This was done accordingly as he had requested: he was conveyed to the monarch of Erin, before whom he pointed out his friendship with his family, viz., that Colum Cille, the son of Feidhlimidh, had fostered his father, Eochaidh Buidhe, the son of Aedan, as the poet says :

“Aengus and Fergus expertly
 Captured Domhnall Brec,

And

co tucpat mac Echach uill
 'n a bethaid i laim Domnaill.
 bliadain do i laim Domnaill dein,
 co tάνic Eochaid d'á peip,
 gur leic Domnall,—garḡ a gluind,—
 a mac do ḡalta Colum.

Cid tracht, map do cualaid Congal Claen cat-puatar claindi
 Eachach d'foidibad, ba lonn ocur ba lorcad le Congal ceitre
 uaitne oirdraca oipeair Alban d'foidcead ar mcaib a enig;
 comid aipe rin po clireptar Congal fá na catuib map clirep fiad-
 mil puath-réadgach, fomóirda fairgi fa murbruictaib monḡ-puadā
 madmannacha min-éirc mor-mara. Ro leanpat luēt a petmi
 ocur a imdeagla Congal do compaignib cupad ocur cat-miled
 Ulad ocur allmarac, fa Conan Rod, mac rig ḡpetan, ocur fá'n
 caegait cat-miled co n-iarand blocaib Ulltachda acu, map do
 can Congal in inad eli :

Atú-ra caegait fer find,
 co n-arm cupad of a cind,
 ic digail m'ole ip mo cnead,
 ocur bloc pe cac aen fer.

Cuartair Congal ciprlac in cata moir ar a medon, ic toga
 triath itir tren-feruib, ocur ic aithe airḡ-rig itir anraduib, ic
 pluag-diglaim na raep-cland po-ceneoil itir na pluaguib, cumad
 ar cōdnacuib in cata po caitepō rum cēt-ḡrinne a fergi, ocur a
 engnuma, ic comdigail a cnead ar cac, gur ob ead airmit uḡdair
 co nár fágaib aipeēt, na aicme, na airḡ-cineḡ d'feruib Epenn uile
 gan erbaid ocur gan accaine eēta airig no airḡ-rig, ic comdi-
 gail claindi Eachach opuib. Aēt cēna, nīp tpeicreat teglac a
 tūppacta Congal ip in catroin, aēt tarpm-cloēta in tigeppair ic
 báduo

And delivered that son of the great Eochaidh
Alive into the hands of Domhnall.

He was a year in the hands of bold Domhnall,
Until Eochaidh came to submit to him,
So that Domhnall of fierce deed
Gave up his son to Columb's foster-child."

Now when Congal Claen had heard that the sons of Eochaidh were cut off, it was grief and burning to him that the four illustrious pillars of the renown of Alba should have been destroyed while under his own protection. Wherefore he rushed through the battalions as a furious sea-monster plunges at red-finned retreating small fish of the great sea. His attendants and defenders, *who were* of the choicest of the heroes and warriors of the Ultonians and foreigners, followed Congal under the command of Conan Rod, son of the king of Britain, having Ultonian iron blocks, as Congal said in another place :

"I had fifty fair men,
With heroic weapons over them,
Revenging my evils and my wounds,
And a block with every one man."

Congal scanned the great host from its centre to its borders, selecting the leaders from among heroes, and marking the arch-chieftains among soldiers, picking the free-born nobility from among the hosts, so that it might be on the chieftains of the army he would expend the first paroxysm of his rage and valour in revenging his wounds on them all; and authors recount that he did not leave a party or tribe of the great tribes of the men of Erin without a loss, or without having to bewail the death of a chief or arch-prince, in avenging the sons of Eochaidh upon them. Howbeit, the attendants of Congal in this sally did not abandon him, but the superior renown

βάουδ α m-βλαιοι, υαιρ έετ ι παιλ ριγ α ριυδλερ, αμαιλ αρβερετ in
 ριλι :

Έετ ι παιλ ριγ m ταρβα
 do έεγλαάαιβ τρεn-calma,
 αρ na ριγαib φορ ρο deað;
 bir α νορ ζεν ζοb lan-έαd.

Ιρ δειρμιρεχτ dorein comιρζail Congail ocur Conain com-
 ιμραιτερ α n-δερηρατ α n-δίρ αμαιλ αρβερετ in ριλε :

Ζαά αρ μαρβαδυρ μαρπαιεν,
 Conán ιρ Congal Claen,
 αρ Chongal αιmmιγέτερ ριν,
 cuid Chonáin do'n cóimιορζail.

No ζορ έυιτ Conan calma,
 mac ριγ όριεταν bpaτ-αιήρα,
 ρε Congal Claen noά αρ bean
 ρο mac ριγ na laeά lonn-meρ.

Comιd αιρε ριν ρο επιζ ιmέnuά Congail ρε Conan, ρα μέd ρο
 μαρβυήταρ do ριζραιd Eρenn ιna ριαδναιρι, ocur ζαν díl α ραιντι
 do ταρραάταιn d'ά τρέn-ρεραιb ρε cleρ-ρ'aeβραιb Conain ιc υι-
 ρclaiγι αρ α υέτ; ζυρ ρ'uaζαιρ Congal do Chonan ceim do έυραdαιb
 Connaάτ ocur co τυαάταιb Tempa, co m-bepeδ ρum α βάιρε ρα
 τρεn-ρεραιb in Tyairciρτ; 'υαιρ níρ liά leiρ comad aen αιpem αρ
 ρειn ocur αρ ρennιd μαρ Conan ιρ in caά-laάταιρ, αμαιλ αρβερετ
 Flann ριλι :

Ατβερετ Congal ιmέιζ υαιm,
 α Chonain Ruιd co ρό buaiδ !

ni

^a This quatrain is supplied from Mac Morissy's copy, p. 97.

^b *Flann, the poet*.—This quotation shows

that there had been other accounts of the Battle of Magh Rath, written before the present story was drawn up, and that the

of royalty eclipsed their fame, for an achievement performed in the presence of a king is his inherent right, as the poet says :

“An achievement with a king is of no avail
 To his mighty, brave attendants,
 To the kings it will be attributed ;
 It is the custom, although not by full consent^a.”

An illustration of this was the joint battle of Congal and Conan : what both achieved is reported of one, as the poet says :

“What both together slew,
 Conan and Congal Claen,
 To Congal is attributed,
 Conan’s part of the conflict *as well as his own*.
 Until the brave Conan fell,
 The son of the renowned king of Britain,
 Congal Claen was not touched
 By the great son of a king or a puissant hero.”

Wherefore Congal’s jealousy with Conan arose in consequence of the great number of the chieftains of Erin he had slain, without leaving him as much as would satisfy his thirst for slaughter, such was the bravery of Conan in casting with his edged weapons from before his [*Congal’s*] breast ; so that Congal ordered Conan to advance to the heroes of Connaught and the tribes of Tara, that he himself might display his valour among the mighty men of the north ; for he did not like that his own achievements on that battle-field should be related in conjunction with those of such a hero as Conan, as the poet Flann^b says :

“Congal said, depart from me
 O Conan Rod of great triumph !

There

writer availed himself of older writings, largely on his own imagination for fictitious incidents to fill up his descriptions.

m uil 'r in caé, a laíc luind !
 aét peidm aen duine aguin.
 Luind Conan fa pluaz Connaét,
 ocur Tempa na trom-alc,
 do luind Congal, garz a gluind,
 fa pluaz compamach Conaill.

Imthura Conan, ar n-deadail pe Congal po compairceó ceat-
 par aipeó do rígaib Connaét pe Conan, .i. Suibne, mac Caéail
 Choppaig, rí h-Ua Fiacrach, ocur Aed breacc, rí longporraic
 Luigne, ocur Aed Allan, rí Meadha Síuil, ocur Aed buidneó, rí
 h-Ua Maine. Cú traét do poíradar in ceópar rin do cuindíleo
 Conan, mar poígler in t-uódar :

Mac Caéail Choppaig, Suibne,
 ocur Aed breac, rí Luigne,
 Aed Allan, Aed buidneó ban,
 do poíradar la Conan.

Congal

^c *Suibhne, king of h-Ui Fiachrach.*—
 h-Ui Fiachrach is the name of a territory
 in the south of the county of Galway,
 which O'Flaherty says is co-extensive with
 the present barony of Kiltartan, but it
 can be proved from the most authentic
 topographical evidences, that before the
 De Burgo's of Clanrickard had dismem-
 bered the original Irish territories of this
 county, h-Ui Fiachrach was exactly co-
 extensive with the diocese of Kilmac-
 duagh, as laid down on Beaufort's Ecclesi-
 astical Map of Ireland. After the esta-
 blishment of surnames the chiefs of this
 territory were the O'Clerys, O'Heynes,
 O'Shaughnessys, and Mac Gillakellys, of

whom, in the later ages, the O'Heynes
 and O'Shaughnessys were by far the most
 distinguished.

^d *Aedh Breac, king of Luigne.*—The an-
 cient territory of Luigne is co-extensive
 with the present barony of Leyny, in the
 county of Sligo, in which the name is still
 preserved. After the establishment of sur-
 names the O'Haras, who are of Momonian
 origin, being descended from Tadhg, son
 of Cian, son of Olioll Olum, were the chiefs
 of this territory.

^e *Aedh Allan, king of Meadha Siuil.*—
 The territory of Meadha Siuil, otherwise
 called Magh Siuil, and Magh Seola, and
 the inhabitants Ui Briuin Seola, was

There is not in the battle, O mighty hero !
 But work for one man of us.
 Conan went to the forces of Connaught
 And of Tara of the heavy deeds,
 And Congal of fierce actions
 To the valiant forces of Conall."

As for Conan, after his having separated from Congal four chieftains of the Connacians engaged with him, viz., Suibhne, son of Cathal Corrach, king of the Hy-Fiachrach^c, Aedh Brec, king of Luighne^d of fortifications, Aedh Allan, king of Meadha Siuil^e, and Aedh, of numerous hosts, king of Hy-Maine^f, and these four fell by the brave conflict of Conan, as the author testifies :

"The son of Cathal Corrach, Suibhne,
 And Aedh Brec, king of Luighne,
 Aedh Allan, Aedh Ban, of numerous hosts,
 Were slain by Conan."

Congal

nearly co-extensive with the barony of Clare, in the county of Galway. It extended from Lough Corrib to the conspicuous hill of Knockmea, at Castle Hackett, and from Clarinbridge to the north boundary of the parish of Donaghpatrick. This was the original country of the O'Flahertys, before they were driven across Lough Corrib into the mountains of Connamara and Dealbhna Tire da Loch, by the De Burgo's of Clanrickard.

^f *Aedh, king of Hy-Maine.* — The exact boundaries of the territory of h-Ui Maine are described in O'Dugan's Topographical Poem, and in a MS. pre-

served in the Library of Trinity College, Dublin (H. 3. 18. p. 412.), but it would be too tedious to give them here. It extended, according to these authorities, from the hill of Meadha Siuil, now Knockmea, near Castle Hackett, in the county of Galway, to Lough Ree, in the Shannon, and from Athenry, in the same county, to the boundary of Thomond. But after the Clanrickard Burkes had dismembered the ancient territories of this part of Connaught, the territory of Ui Maine was much circumscribed in its limits, and varied in extent, according to the success or misfortune of its chief, O'Kelly.

Congal impaitep pe h-eaδ eli. Cindip Congal ceim co cupaδaib
 cornamača Conaill, uair ip ppiu ba h-uilliu a pεpε ocup a aininne,
 ocup ip doib ba mó a mipe ne ocup a miduεpačt. Cio tpačt,
 geppta epuinne, epoda, comδepa, ocup geppta cepa, copaięti,
 comapa cimpa ocup cač-imli cača cornamais Conaill ap cind
 Congail, poppta epitēnaięti, clepamach, ocup poppta pεučtha,
 pailteča, pčénmāpa uile iat-pide ap cumapc do Congal ap tpen-
 pēpaib in Tuaircip; ęop tēcapta tapb-čodnač tnučāč, top-
 buillech Topaię, .i. Conall, mac baedain, mic Nindeōa, mic Pεpępa
 Cenpoda, mic Conaill ęulban, mic Neill Noi-ęiallaię, o Thulač,
 Oači, ocup o tpačt-topptaib Topaięe iap tuaircep. Ip ann pin
 po cindep top Conall ceim cupaid i ę-cep aęaid Congail, do top-
 neam a tpečain, ocup d'ipliugaδ a uabair, ocup do čornam ocup
 do čobair claindi cornamais Conaill, ap čongalaib čompepęe
 Congail. Cio pil ann tpa, o do compaicpet in da čuingid cača
 pin učt pe h-učt, ocup aęaid in aęaid, po aččuppet da upčup im-
 poicci, pip-đipe, etuppu, ęup bo cnep-buailte, comnuide do čenduib
 na ę-cpaicēch a ę-colluib na cač-miled, ocup ęuppta pēidlię, pača,
 puilde, pip-lebpa poptača pip-lac čpoinn-apačā, comđipe na
 cač-cpaicē compaic pin, ap na com-inđpma a cuppaib a ceile;
 iap pin tpa po činnerpa Conall poptpaid ceime tap conair co
 Congal d'a epapnaidmed, ocup d'a upęabail, tap a apmaib ocup
 tap a ilpaebpaib, oip ip e po ceppaiderpa Conall nap ab āitēp
 ingona ocup nap b'oirčep imbuaile do a δalta do [čabairp ap
 n-a] čileipir no ap n-a čitčendāδ co Domnall. Conad iapom po
 iad ocup po uppnađmuppa conclanna epuaide, corpnađmanača
 cupaδ

^g *Tulach Dathi* was the ancient name of
 a hill in the barony of Kilmacrenan, in
 the county of Donegal. It is probably
 the place now called Tullaghobegly.

^h *Various sharp weapons*, in Irish *il-
 paebpaib*, a word compounded of *il*, which
 in composition has the force of the Latin
multus or the Greek *πολυς*, and *paebap*,

Congal shall be treated off for another while. Congal advanced to the defensive heroes of the Cinel Conaill, for against them his anger and animosity were mostly directed, and for them he cherished most malice and hatred. And though the borders and outskirts of the Cinel Conaill were consolidated, brave, and well-arrayed, adjusted, adapted, and equally high to meet Congal, they were all shaken, dislodged, scattered, and terror-stricken by the mighty onslaught which Congal made on these heroes of the north; until the greedy, heavy-blowed, robustic chieftain of Tory, namely, Conall, the son of Baedan, son of Ninnidh, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of Tulach Dathi^g, and of the northern ports of Tory opposed him. Then Conall took the step of a hero against Congal to restrain his fury, and to humble his pride, and to protect and assist the defensive race of Conall against his furious attacks. When these two warlike champions had come breast to breast and face to face, they made two close straight-aimed thrusts at each other, so that they buried the heads of their spears in each other's heroic bodies, and so that the trusty, long, bloody, heroic, straight shafts of these battle-fighting spears were mutually socketed in each other's bodies. After this Conall decided to take a step beyond the boundary to Congal to grasp him about and hold him outside his arms and various sharp weapons^h, for Conall thought that it would be no triumph of contest or becoming victory in him to present his foster-son beheaded or incurable to *king* Domhnall. Wherefore, he twined his arms in hard-gripping heroic grasps around the body and shoulders

which literally signifies the edge of any weapon, and figuratively the weapon itself. It appears from Magrath's Wars of Thomond, of which there is a MS. in the Library of the Royal Irish Academy, that

the weapons with which an Irish chief was armed in the year 1309, were a dagger, a sword hung from his belt, a dart which he carried in his right hand, and a spear or lance which he bore in his left.

cupað tap corpp ocur tap cneap-þorimnaib Congaíl. F'o'n cuma ceðna do Congal Claen, iaðap ocur upr'naðmaip na glac-doioi garða, gaibtiðe, ðeg-ðirðe ðairced, tap corpp ocur tap cneap, ocur tap þorimnaíl Conaíl, ocur tucpa tap cuppa calma, comnepta, coim-dicpa d'a ceile, ocur cpaiteð neim-meiprneð do poðgaíl poþpen, ocur do paenpaðaið po calma apoile, ðup bo taprðip tpic, talcap, tapb-tnuðac, trenðleca ðac cpaðhað cupaio, comðep comþinte cuipr ocur cneap cpioðþaílme ðac celð, ocur corpp, ocur cupaio-ðleca do cuipetaip pe ceile; ðo m-ba pañalta pe paeb-poiðlen paip-muillinn ap pip-bleið imnaip, ocur impið, ocur imtimcellað na cupað ap a ceile. Coná po rðuipreð do'n tpeaðan, ocur do'n tapb-ðleic, ocur don tnuð-bupað tpaipcapta tpen-þep pin, cop bo caep-meall cun-pcaigðeð ap na comþuaðhað an clap caep-ðrom, cupaðaie, cneap-aigðe, fá n-a copaið; ðup bo lan-bog labða, liuc-linnðeð lan-domuin ðac mað uipciðe, aðaið-þliuc, ap ap upmaipetaip pe pineð, ocur pe puaðað, ocur pe plaeppeð, pe ppaipðai, ocur pe bonnðai, ocur pe borð-ðpeipeð, pe meipcað, ocur pe meallðai, ocur pe muinelað na mileð að poiðleð ocur að poðimpoð apoile. Ro cluinpið tpa po ceiðpe h-apðaið in caða,—mena m-beið menma caið ap comáipleð a ceile,—féið-pineð a b-þéið að a b-þiap-ðappaig, ocur alt-ðeimneð a n-alt að a n-eðapppapað, ocur cleð-cumðuðað a cliað-apnaio að a comðpuð i cenn a ceile, ðup bo diðumaiñð do na ðeg-laeðaið upaðcup ocur upðabaíl a n-anala, ap ð-cumðachað na ð-conapað coiðcenn a n-aðaiðtiip uaðaið do ðpep la poðénech peðma na pip-laeð.

ⁱ *Violence of their exertions.*—*ðo m-ba pañalta pe paeb-poiðlen paip-muillinn.* This is not unlike Carleton's description of the single cudgel combat between Grimes and Kelly, in his *Party Fight and Funeral*, from which we are tempted to quote the following passage, as showing

how the Irish mind in the 19th century, though tamer and more concentrated than that of the 11th, has produced a somewhat similar description of a single encounter. "At length, by a tremendous effort, Kelly got the staff twisted nearly out of Grimes' hand, and a short shout,

shoulders of Congal, and Congal likewise folded and entwined his rough, dangerous, straight-armed hands of valour around the body and shoulders of Conall; they gave brave, mighty, and earnest twists to each other, and tremendous shakes, with mighty and powerful twirling, so that their great efforts and struggles, twining and twirling, were active, firm, fierce, and mighty, like two bulls, and they might be compared to the huge wheel of a mill at rapid-grinding; and they did not desist from these mighty struggles until the deep clayey surface of the earth under their feet was tempered and stripped, and until every moist spot on which they wrestled was soft, miry, and deep, from their stretching, struggling, and trampling, as they turned, swayed, and twirled each other. They would have been heard throughout the four quarters of the battle, were it not that the minds of all were intent on slaughtering one another. The overstraining of their sinews in their contortions, the cracking of their joints in dislocations, the compression of their chest-ribs in their pressing together, made respiration and inspiration difficult to these goodly heroes, from the contraction of the general passages, caused by the violence of their exertions¹. In short, since the battle of Hercules,

half-encouraging, half-indignant, came from Grime's party. This added shame to his other passions, and threw an impulse of almost supernatural strength into him; he recovered his advantage, but nothing more; they twisted; they heaved their great frames against each other; they struggled; their action became rapid; they swayed each other this way and that; their eyes like fire; their teeth locked, and their nostrils dilated. Sometimes they twined about each other like serpents, and

twirled round with such rapidity, that it was impossible to distinguish them. Sometimes, when a pull of more than ordinary power took place, they seemed to cling together almost without motion, bending down until their heads nearly touched the ground, their cracking joints seeming to stretch by the effort, and the muscles of their limbs standing out from the flesh, strung into amazing tension."—*Traits and Stories of the Irish Peasantry*, second edit. p. 342.

λαεῖ. Ἀέτ ἐνα, νι δερναδ ταρ ειρ γλεαα Ερκαί, μίε Ἀμφιτρικίονι,
 ocur Ἀντεί, μίε Τερραε, αεν γλείε ocur αεν κορραίγεετ α ἡ-ινρα-
 mail ριν, δοίγ αἰν πο βα γαίβεετ ἰν γλείε ριν, ocur πο βα ερυαῖδ ἰν
 κορραίδεετ, ocur πο βα αρναίδε ἰν ἰμρυγαιλ πο'η ἰννυρ ριν. Ocur
 δαν ποβταρ κορμαίλε εετφαίδε να κυραδ ἰμ ταρκαίρνε καίε αρ α
 ceile αα ἱρ ἰν υαίρ ριν: δοίγ αἰν νιρ ἐεδφαῖδ πε Congal αεν-φερ
 δ'ά πορταδ νο δα ἰμcongbaίλ πο αν ἰννυρ ριν, .i. πε μετ α menman,
 ocur πε ἡ-υαίβριγε α αίcentα, ocur δνο πε ἡ-oll-εετφαῖδ να ἡ-Ulltaé
 αρ ρλεεταίβ α ριννερ. Ocur δνο, νι μο πο εετφαίδερταρ Conall
 αεν-φερ δ'ά πορταδ, νο δ'ά ἰμcongbaίλ 'μον ἰννυρ ριν, πε τιγε, ocur
 πε τογδαετ, ocur πε τυλ-βυίρβε να Τυαίρceptaé, ἱρ α ἡ-αίgneδ πο
 ἡ-oiled, ocur πο αίτρεαβ ανη, ocur πε διγαίννεεετα α δυεεαρά, ocur
 πε εετφαίδε α ceneoil ο νιαμ-ελандаίβ νερτμαρά, νιθαεα, nam-
 daíde Neill, ocur beop α beíε 'η-α mac αίρδ-νιγ Ερenn, .i. δο δαεδαν,
 mac Ninneda, μίε Ferghura, μίε Conaill, μίε Neill Naígiallaig,
 mar ποργλερ αν τ-υγδαρ:

Αεν bliadaín πε ἡ-ol meda
 δο δαεδαν, mac Ninneda,
 α ceτaίρ ριεεεδ ρυαίρ debeé
 δο βοι Αεδ, mac Αιννίρεε.

Conad αίρε ριν, πο εετφαίδερταρ Conall αρ καέ κυρ αρ να
 compegaδ, γυρ ab δο bodem commaídem, ocur πο βα δυεεα buad-
 ugaδ καεα βάγα δο βρείε, ocur κορκαρ καεα caingne δο com-
 maídem; conad αίρε ριν, τυκαρταίρ τρεν-εορ ταρκυίρνεε, calma,
 comlaídiρ, caδaτ, comneρτ, cealg-baeglaíde κυραδ ἰ ceρτ-αγαῖδ α
 colna δο Chongal, co ταρλα τρεείρμ να τποδα, ocur μιοδαε να
 míocomaíle,

¹ *The son of Amphitryon.*—This allusion known in Ireland in the middle ages. It shows that our author had access to Lucan is curious, however, his calling Hercules or Statius, and that the Latin classics were the son of Amphitryon.

cules, the son of Amphitryon^j, with Anteus, the son of Terra, no encounter or wrestling like this had taken place, for thus indeed the struggle was dangerous, the encounter hard, and the wrestling violent. And the heroes were of the same mind as regarded their contempt for each other at this time; for Congal did not think that any one would have been able to resist or withstand him in this manner, from the greatness of his magnanimity, and the haughtiness of his mind, and moreover, from the high notion of the Ultonians respecting the glory they derived from their ancestors. Nor did Conall brook it better that any man should resist or withstand him in this manner, in consequence of the firmness, distinction, and fierceness of the northerns, and from the feeling which had been nurtured, and which dwelt within him, and from the native dignity of his tribe, and from his notion of his descent from the splendid, puissant, warlike race of Niall, and moreover from his being the son of the monarch of Erin, viz., of Baedan, son of Ninnidh, son of Fergus, son of Conall, son of Niall of the Nine Hostages, as the author testifies:

“One year to drink mead^k (i. e. *to be in peace*)

Was Baedan, son of Ninnidh, *king*;

For four and twenty years of strife

Ruled Aedh, the son of Ainmire.”

Wherefore, taking every thing into consideration, Conall was of opinion, that he himself would gain the victory, for it was hereditary in him to gain the victory in every conflict, and to triumph in every struggle. Wherefore, he gave one mighty, insulting, brave, robust, subduing, dangerous twist of his body against Congal, so that the instigator

^k *One year to drink mead.*—*Ōen bliad-* inform us that a king or chieftain was remarkable for drinking mead or playing chess, they give us to understand that he was succeeded in the year 572 by Aedh, the father of king Domhnall, the hero of this tale. When the ancient Irish writers

midcomairle, ocur cirdi cometa celg ocur cotarrnaçta, ocur clæn-comað 'na cpuinne plaedaisçi rict-phaen, gur bo h-i a aghaid ba h-uachtaraç pe depara na n-dul ir in coibeir çetarda or a çionn, co paibe compað cuirp in cað-miled ar na tomar h-i tulmaing na talman, o rioðbaça a pal co forpna a çean-mullais; co clor po ceitrib arða in caða cpuaid-iaçtað an çupaid ocur ceann corna-maç comeigin Congail, iar n-a rineað ocur ar n-a trarparað do neart-cora mthaça mic bpað-buillidg baedain. Ba i n-ecmaing na pe rin, at cuala Conan Rod cnead-ornaðaç comeigin Congail, ocur po innraig go mac bpað-buillidg baedain, ocur ir amlaid po boiride ina boib-rouais boðba or cind Congail, ag triall ocur ac tinorçetal a cengail ocur a cpuad-cuibrigçe do epior a cloidim, ocur do pçiaðpaç a pçeite. Tucartair eim Conan cpuaid-buille cloidim pa ceart-comair a çraide do Conall; cid trpaçt nup moðais mac boib-neartmar baedain an cpuaid-builli cloidim rin no gur compoinnetair a cliab ocur a çraide ar ceit do, gur bo pçeçt comorlaicçe corp an cupaid ag tuitim co talman.

Conað i cobair Conain ar Congal, ocur coruigeçt Conaill ocur Congaill ar Cað Muige Rað conuicci rin.

Açt cena, ni ppaçt leir in da rig-miled, .i. le Conan ocur le Congal, corçar Conaill do commaidem, in tan do ppaçt cloidem coburpa caic gur in cað-laðair cetna rin, .i. Cellaç, mac Mailcoba, do cornam cind Conaill nup na cupaðaib, pepu no bepdir a corçar tar clað roir ó na pluagair; oir ir e airmid uðair naç ar commaideð corçar aen laic d'áirð clanna Neill ar laðair in laite rin,

¹ *In a mighty huge arch.*—Ina boib-rouais boðba.—The word rouais or pçuais certainly signifies an *arch* or *bow*, though it is not so explained in any published Irish Dictionary. This appears obvious

from the fact, that in the best MSS. the rainbow is called rouais neime, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: Fil opoicet ac on caðraig

instigator of the battle, the contriver of the evil design, the receptacle of treachery and perverseness, and the fell cause of all the slaughter, was laid supine with his face up to view the clouds, in the wide four-quartered firmament over him ; so that the length of this warrior's body was impressed in the surface of the ground from the extremity of his heel to the top of his head ; so that the hard warrior-shrieks and violent groans of Congal, when laid *thus* prostrate by the robust and vigorous effort of the heavy-striking son of Baedan, were heard throughout the four quarters of the battle. At this time Conan Rod heard the loud groans of Congal in this strait, and he approached the heavy-striking son of Baedan, who was then bent in a mighty huge arch¹ over Congal, ready to tie and fetter him with the girdle of his sword, and the bands of his shield. Conan made a hard blow of his sword at Conall exactly opposite his heart, and the furious-puissant son of Baedan did not feel the blow until it had cleft his breast and heart in twain, so that the body of the hero fell to the ground in one wide-gaping wound !

So far the rencounter of Conall and Congal, and the aid of Conan to Congal in the Battle of Magh Rath.

Howbeit, the two royal heroes, Conan and Congal, had not time to exhibit the trophy [*head*] of Conall, before the aiding sword of all, namely, Cellach, the son of Maelcobha, came up to the scene of the contest to defend the head of Conall against the heroes, and prevent them from carrying it off as a trophy eastwards across the mound from the hosts. Authors relate that during that day none of the great descendants of Niall were slain and exulted over, to whom Cellach

ῥῖν, μαρμαρ εἰρήε ἵπῖρ ρουᾶῖα οἰυρ (in the possession of the Duke of Devonshire), fol. 107. The term ρουᾶῖ-ῶορῡρ is often applied to a circular-headed doorway.—See the same MS. fol. 156.

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ρην, γαν Cellać do cornam a cind, ocur d'aitē a pōdbad, do pēir
mar porgleir in τ-ugdar :

Nir tuir rīg na ruipe pēio
'ra laite ρin, do claind Neill,
nac coipenad Cellać cam
a corcar co n-a dīgail.

An tan at connac Congal Cellać ag a iarmoirēct, ocur d'á
impraiγid, po imγaib in τ-inad ρin, ocur po indraiγ inad ele 'nár
paoil ρonn mar Chellać d'á comḡpēγra, no mal mar mac Maile-
coba da cūppachad. Oir ar ead ba cetpaid do Congal, da com-
dunta cpo cadat na cat-laṡraiγ in aen inad air ocur ar a com-
dalta, nac buo fear aite a anpalta, na dioγalta a deice na a
dimiada ar Donnall, na agra earbada pōrba na n-Ulltać, .i. Cpić
Conaill ocur Eogain, ocur Airγiall ar Cenel Conaill ; conad aipe
ρin, po atcuirērtar cuingidect na cat-laṡraiγ ar Conan Rod pa
comḡpēγra Cellaiz. Cio píl ann tra, ba conpadaid Cellać ina
Conan ag coṡhad ar a cind ip in cath-gleo ρin, iar na imγabail
d'aird-rīg Ulad, uair ba cpad cpaide le Cellać in po pa doiz leir
do pāer-clanda poićeneoil nept-cloinde Neill do cūppacādo do
Congal, an cein do beit ρium ocur Conan ag comḡpēγra a ceile.
Comd ann ρin po canurtar Cellać, ar ruipeac feiceamain d'á
n-dligeann duir-biōba deṡb-piaća duit-ṡi coṡhad ar mo cind-ṡa 'ra
cat-laṡair ρi, uair bad luad leṡṡpuiṡ leṡ-edarγairpe laitpēc
etip Congal ocur Conall tu, mad cor trarṡa. Amen cēna, ni mar
γac ni do neoc a tigeṡna do tēparγain γan tiug-ba, na a pōr-capa
d'pōirpōir ar eic in itip, a Cellaiz, ar Conan. bairim-ṡi bṡiaṡar
ono, a rīg-mileo, nac d'ic t'palaṡ, ina t'anpīaća, ina t'ēcpaite,
tangā-ṡa

^m *No king or dexterous chief had fallen.* that there was an older account of the
—Ní túir rīg na ruipe péio.—This shows Battle of Magh Rath than the present.

lach did not come to prevent their heads from being carried away in triumph, and to revenge their wounds, as the author testifies :

“No king or dexterous chief had fallen^m
 On that day, of the race of Niall,
 Whose trophy Cellach, the comely,
 Did not protect and revenge.”

When Congal perceived Cellach in pursuit of him, and approaching him, he avoided the place where he was, and sought another whither he thought a bulwark like Cellach would not *come to* respond to him, or a chief like the son of Maelcobha would not subdue him ; for Congal thought that should he and his foster-brother [*Cellach*] become the centre of attraction to the brave encircling bulwarks on the field of battle, that there would not be a man to revenge his animosities, or to avenge *the loss of* his eye, or his indignities on Domhnall, or to dispute the curtailment of the Ultonian territory, namely, the countries of Tir Conaill and Tir Eoghain, and Airghialla, with the Cinel Conaill ; wherefore he left the leadership of the battle-field to Conan Rod for the purpose of responding to Cellach ; but Cellach was more furious than Conan in pressing on the combat, after the king of Ulster had fled him, for it was vexation of heart to Cellach to think of the number of the noble free-born mighty race of Niall which he thought would be discomfited by Congal, while he himself and Conan should be contending with each other. Then Cellach said, “ It is the waiting of a debtor who owes a bitter enemy just debts, for thee to wait for me on this battle-field, for thou hast just now very unjustly and unfairly interposed between Congal and Conall.” “ Be it so indeed, O Cellach,” said Conan ; “ a person should not act in the ordinary way to save his lord from destruction, or to defend his true friend in difficulty ; and I swear by my word, O royal warrior, that it was not to revenge thy animosity, thy trespasses, or thy enmity that I have come
 against

tan̄ga-ra m̄ot-ra a m̄ig-m̄iā, in̄á po cōt̄aige ap̄ do cin̄d ip̄ in lo
 bāga-ra an̄u. Bāgim-r̄i b̄riat̄ar eim, a m̄ig-m̄ileo, a Conain, ap̄
 Cellac̄, mana i-ca-ra t̄'an̄fol̄ta no t̄'an̄fiāc̄a m̄iom-ra ip̄ in coim-
 ep̄gail cāt̄a ra ip̄ in t̄rāt̄ ra, nōc̄a n-ic̄faīō dia eip̄ co c̄rīc̄ cin̄nte,
 coit̄c̄inn, ceim-eip̄ep̄gi caic̄. Biōo a f̄ip̄ āgāo-ra, ap̄ Conan, nāc̄
 cur̄tar̄ f̄or̄pp̄raic̄ ap̄ f̄eind̄eo, uap̄ n̄i bāig b̄riat̄ra āgāo-ra bāīter̄
 f̄ep̄-ḡlon̄na f̄ip̄-laīc̄, ap̄ Conan, ocur̄ n̄i f̄uach̄āo f̄uiḡill aīteip̄ f̄alāo
 ap̄ ep̄car̄aīo edip̄ ḡaeid̄ela do ḡep̄. Ro f̄etar̄-ra im̄or̄po in n̄i
 rin, a Chonain, ap̄ Cellac̄, ocur̄ ōno, biōo a f̄ior̄ āgāo-ra, an t̄i ō'a
 n-ol̄iḡar an ōail, ocur̄ ap̄ a n-āḡur̄tar̄ deip̄b-f̄iāc̄a, ap̄ ōior̄ ocur̄
 ap̄ ol̄iḡio do up̄naīōt̄e pe h-iāpp̄aīo na h-āḡra, ocur̄ pe f̄ep̄ f̄uāf̄-
 āīde na f̄ala; ocur̄ ōno, āḡ po cuc̄at̄-ra an ced̄ up̄car̄, ap̄ pe, āḡ
 ep̄at̄hāo na ep̄aīrige ō'a h-āt̄cop̄ uat̄a ḡāc̄a cep̄t̄-oip̄ge co Conan.
 Tan̄gāōar̄ t̄riap̄ b̄riat̄ar̄ bāōac̄, b̄riat̄em̄la, ōpet̄nāc̄ do cet̄-muin̄n-
 ter̄ Conain ep̄ip̄ e ocur̄ an t̄-up̄c̄op̄, .i. t̄ri meic̄ deip̄bb̄riat̄ar̄ a ātar̄,
 .i. t̄ri meic̄ Īoail, mic̄ Aili Meāōpuaīo, .i. Reip̄, ocur̄ Ul, ocur̄ Ap̄-
 tur̄, a n-an̄man̄na; ocur̄ tan̄gāōup̄ a t̄riup̄ co n-deip̄īōetar̄ ōriuin̄
 ap̄ ōriuin̄ ap̄ cep̄t̄-belaib̄ Conain ep̄ip̄ é ocur̄ an t̄-up̄c̄up̄. Ro peo-
 lāo ocur̄ po f̄edēo ep̄uāo-up̄c̄op̄ ep̄aīrige Cellaīḡ cuc̄a cēc̄a cep̄t̄-
 oip̄ge, ḡup̄ bo ōoir̄pī dēb̄t̄a diān-ep̄ēc̄t̄āc̄a b̄ruin̄neāo na m-ōpet̄-
 nāc̄, ap̄ ḡ-coim̄t̄ep̄gāo cur̄pp̄ cēc̄a cur̄āo t̄ria n-a céile, ocur̄ ap̄
 p̄col̄tāo a p̄ceīt̄ ap̄ a p̄cāt̄-b̄ruin̄di. Āc̄t̄ cen̄a, n̄ip̄ t̄oir̄meip̄c̄ t̄oir̄-
 ḡain̄n, t̄ur̄aīp̄, na t̄ēc̄t̄aīp̄ēc̄t̄a do ep̄uāo-up̄c̄op̄ ep̄aīrige Cellaīḡ
 an t̄riup̄ rin do t̄uiōim̄ ō'a t̄ren-ḡuin̄, no ḡup̄ ḡab ḡrin̄ni na p̄leḡa
 ḡreim̄ ḡabāo i Conan ap̄ cep̄t̄-lap̄ a inne ocur̄ a inātar̄, ap̄ p̄col̄tāo
 a p̄ceīt̄. Ip̄ ann̄ rin cur̄im̄n̄iḡep̄ Conan a p̄eāc̄t̄ m̄ioḡōa po-ḡur̄mar̄,
 ocur̄ po ḡab in cāt̄-ep̄aīp̄ēc̄ cet̄na, ocur̄ āt̄c̄uip̄ip̄ i ap̄ culāo co
 Cellac̄,

ⁿ *Person of whom the retribution is due.*—
 An t̄i ō'a n-ol̄iḡar an ōail.—This is in the
 technical language of the Brehon Laws.

^o *Three sons of Idhal, the son of Ailli.*—
 T̄ri mic̄ Īoail mic̄ Aille.—Are these
 ideal personages?

against thee, or that I have opposed thee this day on which I have sworn." "I also swear by my word, O royal warrior, O Conan," said Cellach, "that unless thou wilt pay thy animosities or debts to me in this contest on this occasion, thou shalt never pay them hereafter, until the general fate which awaits all after their resurrection." "Be it known to thee," said Conan, "that a hero cannot be dismayed, and that thy threatening words will not extinguish the manly valour of a true champion," said Conan, "and it is not abusive language that will always revenge spite on an enemy amongst the Gaels." "I know that thing well, O Conan," said Cellach, "and be it likewise known to thee, that the person of whom the retribution is dueⁿ, and of whom just debts are demanded, it behoves him, and he is bound to petition in seeking the demand, and *to seek it* of the man who owes the spite; and here, therefore, is the first shot towards thee," said he, brandishing his spear, and casting it directly at Conan. Three affectionate British relatives of Conan's chief people came between him and the shot, namely, the three sons of his father's brother, to wit, the three sons of Idhal, the son of Ailli° Meadhruadh, namely, Res, Ul, and Arthur by name, and the three came so that they stood back to back before Conan, and between him and the shot. The vigorous shot of the spear of Cellach was directed and driven straight towards them, so that the breasts of these Britons were battle-doors of severe wounds, the body of each champion being respectively pierced, their shields which defended their breasts having been cleft asunder. Howbeit, the intended object of the vigorous shot of Cellach's spear was not checked by the fall of these three, occasioned by the great wounds it inflicted, nor until the head of the spear dangerously entered Conan in the very middle of his entrails and bowels, his shield having been cleft. Then Conan, calling to mind his own great regal prowess, took the same battle-spear and cast it back at

Cellac, co tanḡadap tpiap toḡaide, tul-bopb, tuai-cepταc̃ do cineo
 Aengupa, mic Conaill, .i. Eochaidh, ocur Anluan, ocur Ailḡenan,
 a n-anmanna, ocur tanḡadap na tpiup co n-depιδεταp dpuim ap
 dpuim, ap cepτ-belaib Cellaiḡ, etip e ocur Conan; ocur po dḡpḡeð,
 ocur po deḡ-ḡeolad cpiuað-upcap cuca caća cepτ-dḡpḡe, ḡup toll-
 tpeḡepταp in tpiup tul-bopb Tuai-cepταc̃, etip corpαιb ocur
 cať-ḡceitib; cið tpa ac̃τ, nip b'upc̃ap inḡpḡe do c̃piuað-c̃pαιpḡ
 Conain an tpiup pin do tuitim d'á tpiom-ḡuin, co n-dechaid in dαιḡip
 diubpαιc̃ti tpe eipḡ imc̃ail imḡulaing ic̃tapać cať-ḡceit comnepτ
 caća an caem-cupaid Cellaiḡ, mic Mailcoba, ḡup tpeaḡdapταp
 tpe na tpiḡḡe ocup i talmain. Nip ba ceannpαιḡe Cellac̃ an
 tpiup pin do tuitim ḡan anad ḡan puipeć ina ḡiaðnappe, ocur nip
 ḡecupταp do tpiom-ḡuin a tpiḡḡeð aḡ innpαιḡið a epcapατ, ocur
 poy; nip ciunaidε Conan aḡ innpαιḡið Cellaiḡ a muinter do mapbad
 ocur a tpiom-ḡuin ap tpy. Rucpaτ da eitim edtpoma, pḡp-luaća,
 i cepτ-comḡail a cele, map do ḡαιḡitip, ocur map do ḡapapḡitip,
 ocur map do baḡḡaiḡitip da bpoðcom bopba, biapταide, boðbae,
 a con-maepa coimedα ap ḡ-comclipeð d'á com-iallaib cuiḡpḡe pe
 h-ainḡepce a n-aicenta. Do cuaid in compac a h-inad edtpana ná
 h-eaðapḡapḡe iapταin, co nap cuimḡetoy a capḡe na a ceitepḡn a
 ciunḡad iná a ceannḡad, a cobapḡ ina a comḡoḡtaćτ, pe bpuć,
 ocur pe buipbe, ocur pe biapταmlaćτ na m-beitḡpe m-boðba pin,
 aḡ combḡipeð compaic ocur comlainn ap a ceile, laip na ḡlepαιb
 ḡapḡa, ḡloinn-meḡa, ḡaibḡeća ḡaipceð, po ḡabpaταp i cenḡaib, ocur
 i caťbaḡpαιb caema cumḡaiḡe a ceile, ḡoy bo lion-bpaτ ledapać,
 lan-deḡcc ceimn-beḡḡi comḡela ḡaća cupad, do coimeaḡap cloidem
 ocur cḡapḡeć ap a ceile; ḡup ab é aipḡið uḡḡap ḡup b'inḡoideća
 d'ḡepaib

^p *Race of Aengus, the son of Conall.* — Conall Gulban.—See genealogical table of
 Do cineo Aengupa mic Conaill.—That the descendants of Conall Gulban, at the
 is, of the race of Aengus Gundat, son of end of this volume.

Cellach; upon which three distinguished impetuous northerns of the race of Aengus, the son of Conall^p, namely, Eochaidh, Anluan, and Ailghenan, advanced, and stood one behind the other, directly opposite Cellach, and between him and Conan; but the vigorous shot of Conan was aimed and directed straight towards them, so that the three fierce northerns were pierced, both bodies and shields, yet the shot of the hard spear of Conan was not diverted from its line of motion by the fall of these three men by its wounds, nor was it stopped until the projected blade passed through the narrow lower extremity of the strong warlike shield of the comely hero Cellach, son of Maelcobha, and piercing his feet stuck in the ground. Cellach did not become the more tame on account of the rapid and sudden fall of these three in his presence; he did not look to the deep wounds of his feet in attacking his enemy; nor was Conan the calmer in facing Cellach, because that his people had been wounded and killed in the first place. They made two light and rapid springs towards each other, as two fierce, monstrous, blood-thirsty hounds would advance on, overpower, and endanger their watchful keepers from the animosity of their nature, after having broken the thongs that bound them. The battle soon after went beyond interposition or intermeddling, so that their friends or kernes^q were unable to quiet or calm them, or assist or relieve them, such was the impetuosity, fierceness, and dexterity of these sanguinary bears in pressing the conflict and combat on each other, with the fierce, vigorous, dangerous passes of valour which they made at each other's heads and beautiful defensive helmets, so that the bright headpiece of both heroes was *like* a mangled, blood-stained piece of linen, from their mutual hacking of swords and spears

^q *Kernes* were the light-armed ancient Irish soldiers. For a curious description of the Irish kernes, in the reign of Henry VIII., written A. D. 1543, by the Lord Deputy St. Ledger, see note I at the end of this volume.

ὁ ῥεραῖβ Ἐρηνν οὔρ Ἀλβαν πο δαῖγιν πεῖτμε, οὔρ πογλума, οὔρ
 αἰτρίρι πεῖμε, οὔρ πο-ῤῥεptaίλ, οὔρ ῥρεαγαῖτα na πογ-miled pín
 ap apoile, pe cpuar, οὔρ pe cpodaét, οὔρ pe cobpaðaét a
 γ-comloinn; pe τρειpe, οὔρ pe τpuime, οὔρ pe talcaipeét a
 ὁ-τpoðaé; pe h-oll áct, οὔρ pe h-oibní, οὔρ pe h-átloime na
 h-imgona; pe h-eime, οὔρ pe h-uploime, οὔρ pe h-apnaideét an
 imbuaíte; pe ὄlup, οὔρ pe διοcpaét, οὔρ pe duaibpíde deabéta
 na deipí deγ-laeé pín; uair níp b'aimippec Úlaid οὔρ allmapaig
 co m-bað pompa buð paen, da mað é Cellaé conciuclaiṛd; píp
 Ἐρηνν ὄno, ba lán-deimín leo-pídein co m-bað e Congal do cloid-
 píde, da mað e Conan conciucluiṛtí. Conað aipe pín, po ῥuipogetaṛ
 Ἐρηνnaig οὔρ allmapaig cen imbuaílad ὁ ῥobaiṛt na ὁ imluad
 etoppa, cenmoṛta Congal Claen nama; γíð eipídein, níp ba ciunaíde
 caṛ-laiṛpeca Congaíl ag innpaige uí Áinnipeé, do dígaíl a ὁ epce,
 οὔρ a ὁ imíada, caé do comṛcup ὁ a γ-comlannaib, pe comṛecchað
 an comṛaic pín.

Imṛhupa na deipí deγ-laeé pín, o tuṛ a ὁ-τpoða co dípcup na
 deabéta, conað paibe ag ceétar díb pín píp in pe pín imṛopcpaíð po
 b'inaipme, na cindeð comloinn po b'inaγpa, na po b'incommaidme do
 caṛ-miledaíb ap a ceile, cenmoṛta ced-upcaṛ Chellaig ap Conan,
 οὔρ in τ-mað in po ῥuipéð ῥpuḃ-γpínnē ῥleiγí Conain da ced-upcaṛ
 ap Cheallaé. Áct cēna, ní bí duine ap doman γan a ῥoð upḃalta
 aipcennṛta oíðeða ὁ upmaipí, γín γo paibe taáa, tapaid, ná epbaíde
 enγnama aip, do peip map ῥopgleṛ an τ-uγḃar, amail nem-epet-
 maip:

Τῖνι ῥoðain naé pecantap, γc.

Conað aipe pín, caé duine ḃana deṛb-cinníð a ῥoð upḃalta aip-
 cinnṛtí oíðeða ὁ upmaipí, cen co paibe taáa, tapaid, na uipeapbaíð
 enγnama aip, teaγaíð beðγ-apṛḃena báip aγa buaíðpeð, οὔρ aγa
 ḃpaṛ-aimpíuγað, do peip map ip comapṛta cinnṛtí pe cain deṛbað na
 cainγn

spears on each other; so that authors relate that it was worth the while of the men of Erin and Alba to come to observe, and study, and imitate the parryings, guardings, and responses of these royal heroes to each other, such was their hardiness, valour, and firmness in the combat; the strength, weight, and puissance of their fight; the expertness, rapidity, and activity of their fighting; the swiftness, readiness, and severity of their blows; the closeness, diligence, and vehemence of the struggle of the two brave heroes. For the Ultonians and foreigners did not doubt, but that they themselves would be triumphant should Cellach be defeated; and the men of Erin were certain that Congal would be defeated if Conan should be conquered. Wherefore the men of Erin and the foreigners desisted from the battle to look on at the combat between them, except Congal Claen alone; but he was not the calmer in making his way through the battle-field to attack the grandson of Ainmire, to revenge *the loss of* his eye and his indignity upon him, because all the others had ceased from their encounters to look on at the combat.

With respect to these two great heroes, from the beginning of the contest to its termination, neither of them had, during all that time, a superiority worth mentioning or an advantage worthy of being claimed or boasted of by warriors, except the first shot made by Cellach at Conan, and the injury inflicted by the head of Conan's spear on the place it struck Cellach in the first shot. But as the author testifies, and as we have said before, there is not a man in the world for whom his certain and fixed place of death is not pre-ordained, even though he should have no want of vigour, or lack of valour:

“Three things cannot be shunned,” &c.

Wherefore, every one for whom his certain and fixed place of death is predestined, even though he should have no want of vigour or lack of valour, is visited *there* by the startling omens of death
which

caingni rin, .i. aiprðena ocur íðna aimpriðeti Conain ip in compiac rin, d'ar þar, ocur d'ar iadurðar poið-nell porð-diberða paðaric tar imðoirrib a imcairi. Atberait apoile þur ba h-iað apð-naím Erienn do þerð rin a paðaric ocur a þuric o Conan, do cobair Cellaið ip in compiac rin. Áct cæna ni h-amlaið rin þuapaðar auððar cuma ocur comþuiddan an compaic rin i laið-gleandaið leabaið, ocur i lleimð leð-gealaib liðerða lan-comgidioti gaða caingni, áct þori ab iað eirlinni, inni, ocur maðair Conain ar na epiatðað ocur ar na comtollað do ced-upðori Cellaið ip in compiac, ocur tairi, ocur taim-nella d'á aimpriugað ar a lor, d'ar þar, ocur ðar iadurðar þorbairt þorðciðe, þirðorca ðar þuinneóðaið þorðoirriðe þaircena na flaða.

Cið tpaðt, ó po aipriðitari Cellac ar Conan a beit co dall-þorðac ðipaðaric, ni ðerpað þium áct a tæachtað ocur a tim-cellað, a þoirðcið, ocur a arm-aiplic þo comur ocur þa comðil-maine a cuip, þur tuit in cað-milið Conan ina leðhib leaðariti, þur ob ina laiði laech-mið po ciprað ocur po colg-ðicennað Conan la Cellach.

Conað é rin aen compiac ip þerri innirit eolaið ar cað Muigi Rað. Deithbir on ðoib, ar ip dóið ip do ðircur ðebða na ðerri ðeð-laec rin þucað ða trian a n-erndmar ocur a n-engnuma o allmarþaið map at conncaðar cend Conain 'gá cpaðað ocur a corcar ga commaðem oc Cellac, do þeir map þorðler in t-uððar:

Do cuaið d' allmarþaið a n-þrain
a h-aicli mapbða Conain,
map buð é a n-engnum uile
do cuipðea a corþ aen-ðuine.

Ar

^r *Omens and pangs*.—Many similar anecdotes are told in different parts of Ireland, which tend to show that the ancient Irish

believed in fatality or predestination.— See also p. 172, note ^q, where there is another strong allusion to the belief in

which disturb and attack him, as was illustrated here by the omens and pangs^r which attacked Conan in this combat, for whom a whirling cloud grew and closed around the inlets of his sight and observation. Others assert that it was the chief saints of Erin that took away his sight and power of his eyes from Conan, to assist Cellach in this combat. But, however, it was not thus that authors have found^s the form and arrangement of this combat on the poetical pages of books, and in the plain context of the written narrative of each event; but that it was the bowels and entrails of Conan that were riddled and pierced by Cellach's first shot in the combat, and that in consequence mists and death-clouds came upon him, which closed a dark and gloomy veil over the open inlet windows of that prince's sight.

Howbeit, when Cellach observed that Conan was dim-sighted and blind, he did nothing but close upon him and press him by the mighty force of his arms and body, so that the warrior Conan fell down a mangled corse, and as he lay, a conquered champion, he was mutilated and beheaded by Cellach.

This was the best combat which the learned mention during the Battle of Magh Rath, and the reason is, that it is certain that it was in consequence of the combat between these two great heroes that the foreigners lost the two-thirds of their bravery and vigour, when they saw the head of Conan shook, and exultingly carried off as a trophy by Cellach, as the author testifies :

“From the foreigners departed their valour
 After the killing of Conan,
 As if the valour of them all
 Had been centred in the body of one man.”

It

predestination.

^s *Not thus that authors have found.*—Ní
 h-amlaio pín fuapaoap aúgoap.—This

passage proves that the writer had several
 and conflicting accounts of this battle, from
 which he drew up the present account.

Ar ann rin do riac̃tatari da c̃odnac̃ cleap̃-armac̃a do luēt̃
peit̃me p̃ceit̃ riḡ Ulad̃ do c̃ait̃eam̃ a ḡ-coim̃feir̃ge pe Cellac̃, .i.
Fearmorc̃ Miac̃ac̃ ocur̃ Eic̃neac̃ Oir̃giallac̃, ocur̃ tuc̃pat̃ a
b̃-ḡeom̃ i n-eim̃ḡeac̃t̃, ocur̃ do ḡait̃eadar̃ da ḡleaḡ ḡo ḡ-caelaib̃ a
ḡ-cranñ i Cellac̃, ḡur̃ bo leir̃ iñorm̃ac̃a na n-arm̃ t̃pe epp̃anaib̃ na
n-álad̃ ir̃ iñ taeb̃ ba p̃aide o n-a ḡor̃-ḡom̃aib̃. P̃riṡair̃ Celluc̃ na
cneac̃a riñ, ḡur̃ p̃agaib̃ a p̃leap̃a ḡo p̃leaḡ-t̃oll ocur̃ a cinñ ḡo c̃peēt̃-
nair̃ḡt̃i, ocur̃ a cuir̃p̃ com̃t̃reag̃t̃a, ocur̃ do riñni cor̃air̃ c̃r̃ó do na
cup̃ac̃aib̃ d̃'a eir̃.

Ro eir̃ḡeat̃or̃ iar̃um̃ diar̃ c̃odnac̃ c̃puēt̃-aloim̃ñ eil̃i do c̃ait̃eam̃ a
coim̃feir̃ge pe Celluc̃, .i. Or̃cup̃ Áṡa iñ eic̃, ocur̃ Murchad̃, mac̃
Maenair̃ḡ, ocur̃ po ḡait̃eadar̃ na p̃leaḡa d̃ainḡni d̃uaib̃riũc̃a iñn, ḡur̃
b̃-ioñram̃ail̃ cleit̃i t̃pe c̃ur̃c̃air̃ p̃eanna na p̃leaḡ t̃per̃ añ p̃lior̃
ap̃aill̃ do Chelluc̃. Áit̃ir̃ Celluc̃ na cneac̃a riñ d̃'im̃laiõ áṡlaim̃,
aim̃ḡneac̃, ocur̃ do ḡḡaiñnir̃ p̃iõc̃da arm̃ac̃, aiñd̃reand̃a, ocur̃ do
c̃uir̃ a cinñ ir̃ iñ cor̃air̃ cat̃a c̃eod̃na. Iar̃ riñ p̃aim̃ic̃ Riagañ, p̃i Ruir̃
Cille, ocur̃ Dub̃añ Duib̃liñne, cup̃ iñ lat̃air̃ i m̃-boi Celluc̃, ocur̃
tanḡad̃ar̃ le da ḡuiñ aiñm̃íne aiñarm̃ar̃t̃ac̃a p̃air̃ iñ eim̃ḡeac̃t̃ ; po
p̃reag̃air̃ Celluc̃ com̃aíñ a ḡona do ḡac̃ aeñ d̃ib̃. Iar̃ riñ p̃aim̃ic̃
T̃realm̃ac̃ na t̃rõda ocur̃ Cear̃nac̃ Cor̃-p̃ad̃a ir̃ iñ cat̃-lat̃air̃
c̃eod̃na co Celluc̃, ocur̃ t̃uḡad̃ar̃ da ḡuiñ ceap̃ta, com̃d̃ainḡne ap̃ añ
cat̃-m̃ilẽd̃, ocur̃ da p̃or̃ig̃am̃ aiñarm̃ar̃t̃ac̃a ap̃ añ air̃p̃ĩd̃, ocur̃ da
c̃puac̃ĩd̃-b̃éim̃

[†] *Fermorc, Miadhach, and Eigneach, the Airgiallian.*—Fearmorc̃, Miac̃ac̃, ocur̃ Eigneach̃ Oir̃giallach̃.—These are not to be found in the Annals or Pedigrees of the Clanna Rudhraighe.

^u *Orchur, of Ath an eich, and Murchadh, the son of Maenach.*—Or̃cup̃ Áṡa añ Eic̃, ocur̃ Murchad̃, mac̃ Maenair̃ḡ. — The Editor has not been able to find any ac-

count of this Orchur in any other authority. There are many places in Ireland called *Ath an eich*, which signifies *ford of the horse*, but nothing remains to determine which of them is here referred to.

^v *Riagan, king of Ros Cille.*—Riagañ p̃i Ruir̃ Cille. The Editor has not been able to find this Riagan in the authentic Annals, and therefore suspects that he is a

It was then that two chieftains, dexterous at arms of those who attended on the shield of the king of Ulster, came on to expend their anger on Cellach, namely, Fermore, Miadhach, and Eigneoh the Airgiallian^t. They made their attack together, and thrust two spears to the narrow parts of their handles into Cellach, so that the joining of the iron to the shafts of the spears was to be seen through the extremities of the wounds in the side farthest from the strikers. Cellach responded to these thrusts, so that he left their sides pierced with his spear, their heads wounded, and their bodies rent, and he afterwards made a gorey heap *of carnage* of these heroes.

After this, two other chieftains of beautiful form rose up to expend their rage on Cellach, namely, Orcur, of Ath an eich^u, and Murchadh, the son of Maenach, and they thrust their firm and terrible spears into him, so that the points of the spears passed through Cellach's other side, like stakes [thorns?] through a bulrush [cupcarr?]. Cellach revenged these wounds by an expert and venomous exchange of wounds, and by a fierce and furious onset, and laid their heads into the same carnage of battle. After this Riagan, king of Ros Cille^v, and Dubhan, of Dublin^w, advanced to the spot where Cellach was, and inflicted two fierce and terrible blows at him together; and Cellach returned to each the favour of his wound. After this Treilmhach of the Fight^x and Cernach the Longshanked^y advanced to Cellach to the same spot of contention, and made two direct firm blows at the warrior, and two tremendous thrusts at the chieftain, and two hard-levelling strokes at the

fictitious character. It should have been mentioned in a note, which was accidentally omitted, on the word "bulrush" above, that in all the Irish dictionaries cupcarr is explained *hair*, a *bulrush*; but it is to be feared, from the simile above made, that the word had some other meaning.

^w *Dubhan of Dublin.*—Dubhan Dublinne,
IRISH ARCH. SOC. 6.

Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

^x *Treilmhach of the Fight.*—Trealmhach na Treoia, is not to be found in the authentic Irish annals.

^y *Cernach the Longshanked.*—Ceapnach
2 N

cpuað-béim trarzaréa do'n trén-þear. Þritailir Cellac na cneaða rin, go nor þazair na d-tamnaib rgailte rcioð-roinnre iad, ocur do cuir a cinu ir in corair caða cetna. Rangadar iartain na react Mailmaighiu ocur Oairbri, mac Dorrmair, niz Þrangc ir in cat-laðair cetna co Cellac, ocur tucadar oðt n-gona trici d'a ðoirneað, ocur oðt d-toimðeana teanna d'a træethað. Ro cpomurtar Cellac a cenn, ocur po þuairgð dan an irgail þrir an anþoplann, ocur po ðeargarin na laeic d'a luait-ðeimeandab, gor bo bþorna boðba, bioð-ainmeac, zac colg ocur zac cpuað-ga, ocur gor bo combriuti zac corp, ocur gor bo coimciopriða zac taeb, ocur nir bo h-iað na cinð no comorbaða cetna por comliuð por cula do riðiri, uair rugurtar Cellac a g-cinn ar na g-comairrem, ocur a g-corgair ar na g-commaidem lair co h-airm i þaibe niz Epeann, ocur po ðairpeanartar a trear gan tuiREAL d'a triað, ocur a beagan bægaíl d'a bpaðair, ocur airirir fein ag ðion ocur ag ðuir-þeitem rcieð niz Epenn ar a h-ailei.

ða ir in la rin do pala do banntræct Ultain Lam-þaða, niz Chaeilli na g-Cupað, þrir a n-abartar Oirðear 'ran am pa, ag denum þliuccæmna þoilceti ocur þoðraiceti i n-Ðun Admainn i d-Tir O' m-ðreairail, ocur ar amlaio po boi mac þir an baile ina obloir, ocur ina eirreæt, .i. Cuanna, mac Ultain Lam-þaða, ocur po ba ðalta do niz Epenn é, .i. do Domnall, mac Aeda, mic Ainmirec, no go d-tugað aitem gur bo h-oimnið e, ocur an tan tugað, a dubpað þir ðul do tigr a aðar, ar nir miað lair an niz ðalta oimniðe

do

Cor-þaða, is not to be found in the authentic annals, and is probably a fictitious personage.

²*Seven Mailmaighne's.*—Na pecht Mailmaighiu.—The Editor has found no account of them in any other authority.

^a*Caill na g-Curadh.*—Now the barony of Orior, in the east of the county of Armagh.

Probus, in the second book of his *Life of St. Patrick*, calls this territory *Regio Orientalium*, which is a literal translation of its usual Irish name Cpiað na n-Oirðear. It was so called because it was in the east of the country of Oirghialla.

^b*Tir O m-Breasail.*—This territory is frequently called also Clann Breasail. It

the mighty man. Cellach responded to these wounds, and left them mangled, mutilated trunks, and cast their heads into the former heap *of carnage*. After this the seven Mailmaighne's^z and Dairbre, the son of Dornmar, king of the Franks, advanced to the same spot of contention to fight Cellach, and quickly inflicted eight wounds to pull him down, and eight firm blows to subdue him. Cellach stooped his head, and pressed the fight on the unequal number, and so plied the heroes with his rapid strokes, that their swords and hard darts were a bloody, broken heap, and every one of their bodies was bruised, and every side mangled, and they were not the same heads or representatives that had come first that returned back again, for Cellach carried off their heads with him after having counted them, and their trophies after having exulted over them, to where the king of Erin was, and exhibited the fruits of his honourable exploits to his lord, and the inconsiderable injury he had received to his relative, and he afterwards remained protecting the king of Erin and attending on his shield.

On this day it happened that the women of Ultan the Longhanded, king of Caill na g-Curadh^a, which is now called Oirthear, were preparing a bath for washing and bathing, at Dun Adhmainn, in Tir O m-Breasail^b, and the son of the proprietor of the place, namely, Cuanna, son of Ultan Lamhfhada, was an idiot and an orphan. He had been as a foster-child with the king of Erin, Domhnall, son of Aedh, son of Ainmire, until it was discovered that he was an idiot; but when this was observed, he was told to go home to his father's house,

is shown on an old map of Ulster, preserved in the State Paper Office, as situated in the north-east of the county of Armagh, and bounded on the north by Lough Neagh, on the west by the Upper Bann, on the south by Magennis's country of

Iveagh, and on the north-east and east by the territory of Killulta, now included in the county of Down. In the reign of Queen Elizabeth, Turlogh Brassilogh O'Neill was chief of this territory.

do beir̃ aige. A dubair̃t imorro a lear-mat̃air̃ pe Cuanna dul
tar ceann cuail̃e connad̃ do cum an poileid̃ an la rin. Do chuaid̃
iarum Cuanna fo'n g-coill, ocur tuc leir̃ cual do maercán, ocur
do ériosphuic̃, ocur do bair̃ beir̃e, fuair̃ a lat̃achaid̃ ocur in ot-
rachaid̃, ocur do éuir̃ forr̃ an teinneid̃ an chuail̃, ocur ger̃ b'olc
an teinneid̃ poime, po bað meara iarom̃. Olc an turcup̃ta an
cual tuccair̃ leat̃, a Chuanna, for̃ na mna, ocur ar cubaid̃ cor-
mair̃ f̃ruit̃ fein; ocur a truaig̃! ar r̃iad̃, ni tu an mac rangur̃ a
lear ann po aniu, aét mac do cuingenaid̃ le a aétair̃ ocur le a oide
ir̃ in lo bağa pa, uair̃ aτά Congal co n-a Ulltair̃ ocur go n-a allmu-
raçaid̃ d'á marbaid̃ ocur d'á muðudaid̃ pe pe lair̃i, ocur do t'at̃air̃-ri
rainic caéugaid̃ an laoi ané, ocur ni f̃eadaimair̃-ni an terna ar̃r̃ no
naç d-terno. Ro riappaid̃ Cuanna cia do bepað eolur̃ ðam̃-ra co
Mağ Raç? Ar̃ beg an meir̃neac̃ duit̃-riu eolur̃ do b̃reit̃ ann, ar
r̃iad̃, .i. dul co h-loðar̃ Chinn Coice, mic̃ Neaétain, f̃ruit̃ a pait̃er
loðar̃ çinn traga an tan pa, ocur po geðba r̃liçt̃ r̃aid̃bir̃ na roch-
aid̃e ann, ocur lean go Mağ Raç e.

Rainic Cuana poime ina peim po-peaça ar̃ r̃liçt̃ r̃aid̃bir̃ na
r̃log, co rainicc Mağ Raç, ocur at̃ conair̃e na caça cor̃mior̃a
ceçtar̃pa ağ coimeir̃ge i g-ceann a çeile. A m-batar̃ f̃ir̃ Epeann
ann at̃ concaður̃ an t-oen duine d'á n-ionñroige ir̃ in mağ a n-iar̃-
dear̃ gaça n-dipec̃, ocur po f̃uir̃id̃ret̃ f̃ruit̃ gur̃ airt̃m̃getar̃ e.
Cuanna obloir̃, ol f̃ear̃ d̃ib, Cuanna oinm̃id̃ ann, ar̃ an ðara f̃er̃.
Ni po beg d'ad̃bor̃ f̃uir̃id̃ ann, ar̃ an t̃reir̃ f̃ear̃. Ger̃ri beg tr̃at̃,
rainicc Cuanna go h-air̃m̃ a poibe r̃iğ Epeann. F̃ear̃air̃ an r̃iğ
f̃ail̃te f̃ruit̃. Maic̃, a anam, a Chuanna, ar̃ pe, cid̃ ina tanğair̃
cugainn aniu? Do congnam leat̃-ra, a air̃d̃-ri, bar̃ Cuanna, ocur
do

^c *Iobhar Chinn Tragha*.—Iobhar Chinn
Trága.—This is the present Irish name of
the town of Newry, situated in the south-

west of the county of Down, and is well
known in every part of Ireland where the
Irish language is spoken. It is understood

house, for the king did not think it becoming to have an idiot as a foster-son. His step-mother told Cuanna on this day to go for a bundle of fire-wood for the bath. Cuanna went to the wood and brought with him a bundle of green twigs, and of dried sticks, and the top branches of birch which he found in puddles and ordures, and put them on the fire; and though the fire had been bad before, it was worse after this. "The fire-wood thou hast brought with thee is a bad present, O Cuanna," said the women, "and it is becoming and like thyself; and alas!" said they, "thou art not the kind of a son we stand in need of having here to-day, but a son who would assist his father and his fosterer, on this day of battle; for Congal, with his Ultonians and foreigners, has been killing and overwhelming them these six days; and it was thy father's turn to fight yesterday, and we know not whether he has or has not survived." Cuanna asked, "Who will show me the way to Magh Rath?" "It requires but little courage in thee to find out the way thither," said they; "go to Iobhar Chinn Choiche mhic Neachtain, which is now called Iobhar Chinn Tragha^c, where thou shalt find the abundant track of the hosts, and follow it to Magh Rath."

Cuanna came forward in rapid course, on the strong track of the hosts, till he arrived at Magh Rath, where he saw the great forces of both parties attacking each other. As the men of Erin were there they saw one lone man in the plain approaching them exactly from the south-west, and they ceased till they recognized him. "He is Cuanna, the idiot," said one of them; "he is Cuanna, the fool," said a second man; "it was no small cause of waiting," said a third man. In a short time Cuanna came on to where the king of Erin was. The king bade him welcome. "Good, my dear Cuanna," said he;

to mean the *yew at the head of the strand*.— *Choiche*, is used in the Annals of the Four Masters, at the year 1236.
The more ancient name, *Iobhar Chinn*

do tparɣairɛ ar Congal, cið comalta ðam é. Ar coir ðuit-ri cið a b'feartara, bar nɣ Epeann, do cið do'n caɛ ra do cɣuað-ugað na aɣað, uair do marb Congal t'atair ar caɛugað an laei ané. Ro h-imðerɣað im Chuanna aɣ a cloirɛɛɛ rin, ocur a reað ro raið, tabair airm ðam, a aird-ri, ocur briaɛar ðam ɣo n-ðingebað fear comloinn ceð d'á b-ful i t'agaid aniu. Tucpat caɛ ɣair mɔri fanamaitɛ op arð aɣ cloirɛɛɛ Chuana. Atberɛ Cuanna fɣiu, do beirim fám' bɛiɛɛɛ, ar re, dá d-teaɣmáðair airm no il-faebair uplama aɣom, ɣo n-ðigeolainn ar ðɛim eizim aɣaib fanamad do ðeanum fɣm. Acc itir, ar Domnall, na tɣ do t'uid no do t'aire iad, ocur aɣ ro an ðara ɣai teilecɛi ful aɣam-ra ðuit, ocur 'r í an tɛear pleaɣ ar fearri ata i n-Eirinn í, .i. an t-pleaɣ a ta 'na farrad, ocur an ɣa ɣearri Congail, oir ni tabarɛur upcɔr n-imɣaill do ceɛɛar ðib. ɣabar an oimnð an t-pleaɣ, ocur cɣaitir í i b-ɣiaðnairi an nɣ, ocur atberɛ co n-ðing-nað eɛɛ buð maɛ leir an nɣ ði. Ionnoiz ɣo h-airm a b-ful Maelduin, mac Aeda ðeannan, mac nɣ ðeiz-ɣeiceamanta Dearmuman, aɣ a b-fulit a airm fein ocur airm a bɛaɛar ro marbað le Congal ar caɛugað na Ceðaine ro do chuaid tɔrainn, uair ar comðalta ðuit fein é, ocur do béra fulleð airm ðuit ar mo ɣrað-ra, ocur ar mɣcair Congail. Ar ann rin ɣainic Cuanna ɣoime co h-airm i ɣaibe Maelduin, mac Aeda ðeannan, ocur tɣ fulleð airm do i céɛóir.

Ro eiriz an laeð laidir, laimɛenac luaɛ-ɣonac, ocur an beɛir beoð, bɛaɛ-béimnuch, .i. Congal Claen, ɣo d-taɣla ciuge Ceann-ɣaelað, mac Oilellae, ocur tɣ beim cuimɣð cɣuað-leðarɛac cloiðm

^d *Maelduin, the son of Aedh Bennain.*—Maelduin, mac Aeda ðeannán.—See note ^w, pp. 22, 23.

^e *Cennfaeladh, the son of Oilell.*—Cenn-

ɣaelao mac Oilellae.—He is well known to the lovers of Irish literature as the author of *Uraicept na n-Eiges*, or *Primer of the Bards*, and as the commentator on

he; "wherefore hast thou come to us to-day?" "To assist thee, O monarch," said Cuanna, "and to lay Congal prostrate, though he is my foster-brother." "It behoves thee," said the monarch of Erin, "though thou knowest it not, to press thy share of this battle against Congal, for he slew thy father in yesterday's battle." Cuanna grew red as he heard this, and said, "Give me weapons, O monarch, and I pledge my word that I will repel any fighter of a hundred men, who is against thee this day." All gave a great shout of derision aloud on hearing Cuanna. Cuanna said to them, "I swear by my word," said he, "that if I had arms or edged weapons at hand, I would revenge on some of you your having mocked me." "Not so," said Domhnall; "take no heed or notice of them; and here is for thee the second missile javelin which I have *to spare*, and it is the third best spear in Erin, the other two being the spear which is along with it, and the javelin called Gearr Congail, for an erring shot cannot be given with either of them." The idiot took the lance and brandished it in the presence of the king, and said that he would achieve with it a deed which would be pleasing to the king. "Go," *said the king*, "to the place in which is Maelduin, the son of Aedh Bennain^d, the son of the good-protecting king of Desmond, for he has his own weapons and those of his brother, who was slain in last Wednesday's battle, and he is a foster-brother to thyself, and he will give thee more weapons for love of me and hatred of Congal." Then Cuanna went forward to the place where Maelduin, the son of Aedh Bennain, was, who gave him more weapons at once.

Now the robust, sanguine, rapid-wounding hero, and the lively, sure-striking bear, Congal Claen, went forth, and was met by Cennfaeladh, the son of Oilell^e, to whom he gave a mighty, hard-smiting stroke of his

certain laws, said to have been originally in the third century. His death is recorded in the Annals of Tighernach at the

cloidim do, gur bñir an caébar, gur éarḡ an ceann po a cómar
co n-urraim do'n inóinn ina fóirleanmuin; áct ceana do tuitfead
Ceannfaelad

year 679. Copies of his Uraicept are preserved in various Irish MSS. of authority, as in the *Leabhar Buidhe Leacain*, in the Library of Trinity College, Dublin (H. 2. 16.) and an ancient copy of his Commentary on King Cormac's Laws is preserved in a vellum MS. in the Library of the Duke of Buckingham, at Stowe, of which Dr. O'Connor gives a minute account in his Catalogue. But it is to be regretted that Dr. O'Connor, who had no vernacular knowledge of the Irish language, has entirely mistaken the meaning of an interesting passage relating to the poet Cennfaeladh, occurring in that valuable MS. It appears to have been taken from an ancient version of the Battle of Magh Rath, for it mentions in nearly the very words of this text, how Cennfaeladh lost a portion of his brain in the battle, the consequence of which was that his intellect became more acute, and his memory more retentive. But Dr. O'Connor, not conceiving that there was any thing wonderful in the matter, translates the word *innóinn*, which means *brain*, i. e. *the matter of the brain*, by the word unskilfulness (by a figure of speech which looks very unnatural); and the word *depmair*, which is still used in every part of Ireland to signify *forgetfulness*, he metamorphoses into Dermot, a man's name, thus changing one of the three wonderful events which the bards constantly recorded as having

happened at the Battle of *Magh Rath*, into an occurrence about which there seems nothing remarkable.

I shall here quote the entire passage, as far as it relates to Cennfaeladh, as it is deciphered and translated by Dr. O'Connor.

“Lacc don liubhappa Daire Lubran
ocur aimrep do aimrep Domnaill mc.
Aeda mc. Ainmíreach ocur peppa do
Cenofaela mc. Aill. Ocur tac. a oen-
ma a hincino do bein a cenn chinofaela
i k. Maige Rath.

“Teopa buaioh in k. a pin .i. maimo
ap Congal in a gae ría n Domnall in a
phiríne ocur Suibne geilt do oul pe
geltacht ocur a incinn depmair do bein
a cino Cinofaela i k. Maige Rath.

“Ip e in ^a f. apnaobuaioh maimo ap
Congal in a gae pe n-Domnall ina pi-
ríne, uair buaioh maimo ap in anpíen
riar an píen.

“Ip e in ^a f. ap nabuaioh Suibne Geilt
do oul pe geltacht .i. ap ap facaibh do
laioibh ocur do pgeiaib ag apfizi cach
o pin ille.

“Ip e an ^a f. apnaobuaioh a incinn
depmair do bein a cino cinofaela, uair
ip ann do píghneo a leigap i tuaim ope-
cain i comrac na tri ppaithed it. tigh-
ibh na tri ruao .i. rai fenechair ocur
rai fílechta ocur rai leigino ocur do-
neoch po chanair na tri pcola canlai

his sword, so that he broke the helmet and cut the head under it, so that a portion of the brain flowed out, and Cennfaeladh would have fallen

[caé lai] po bioh aicepium *επια* geipe
a moztecta cannaiohche [*recte* cach n-
aiohche] ocur meoch ba hntaiffenta
ler oe pob. eò glunpnaethe fūi ocur po
pcuibhtha aice i caile liubair.

“No cumas hī in ceathramasb buair
.i. fep opepaib Ep. ocur fep opepaib
alban oo sul taipir poir ganluing, gan
eathair .i. Dubbiaoh mac Damain ocur
fep oo gaoelairb.”

Translated by Dr. O’Conor thus :

“The place of this book (i. e. where it was written) was Daire Lubran (i. e. the oak grove of Lubran), and its time was when Donnald, the son of Aod, son of Airmire, was king of Ireland ; and the person (i. e. the writer), was Cennfaelad, the son of Ailill ; and the occasion of composing it was because *Dermot’s* ignorance yielded to Cennfaelad’s skill at the battle of *Moirath*.

“Three victories were gained there. Congal the Crooked was defeated in his falsehood by Donnald in his truth ;* and Subne, the Mad, ran mad on that occasion ; and the unskillfulness of Dermot yielded to the skill of Cennfaelad. The cause of the victory of Donnald over Congal, in truth, was this, that falsehood must

always be conquered by truth. The cause of the victory gained by Subne the Mad’s turning mad, was, that he lost some poems and narratives, of which others availed themselves after. The cause of the victory of Dermot’s unskillfulness yielding to Cennfaelad’s skill, was that he (Cennfaelad) was educated at *Tuam-Dreacan*, at the meeting of the three roads, between the houses of three learned men—that is, a man skilled in genealogies, and a man skilled in poetry, and a man skilled in difficult reading ; and whatever these three schools taught in the day, he, by the acuteness of his intellect, pondered over each night, and whatever was most difficult, he unknotted, and wrote down in his book of hard questions. We must not omit a fourth victory gained at that time, that is, that a man of Ireland, and another man of Albany passed over to the east without a ship of burthen, without a ship of war—namely, Dubdiad, the son of Damain, and another of the Gael.”—*Stowe Catalogue*, vol. i. p. 285, sq.

This passage is not only incorrectly decyphered from the MS., but also still more incorrectly translated. The following is the true version, as the Irish scholar will

* He observes in a note, that “This seems to have been a religious war between the Christian king Donnald, and the Pagan Congal,” an observation which is sufficient to show that Dr. O’Conor never read, or at least never understood, the Battle of Magh Rath.

Ceannfaeladh le Congal 'ra n-ionadh rin, minn ainceadh Cunnmhael, mac Suibhne, ocur Maelodan Macla é, ocur ar na anacul doib po ionnaiceatar e co Senach, go Comarba Patraic, ocur po ionpraio-eatar fein do congbail a g-coda do'n ead. Ocur po ionnaic Senac Ceannfaeladh iar rin go bpricin Tuama Dreaccan, ocur do bi aice go ceann m-bliadhna a g-leigear; ocur do ril a mionn cuil ar rin an pe rin, co nac bi ní da g-cluineadh gan a beic do glain-meabrae

at once perceive :

“The place of this book is Daire Lubran [now Derryloran, in Tyrone], and its time is the time of Domhnall, son of Aedh, son of Ainmire, and its person [i. e. author] *was* Cennfaeladh, the son of Ailill, and the cause of its composition was, because his brain of forgetfulness [*the cerebellum*] was taken out of the head of Cennfaeladh, in the Battle of Magh Rath.

“Three were the victories of that battle, viz., 1. the defeat of Congal Claen [the wry-eyed] in his falsehood, by Domhnall in his truth. 2. Suibhne Geilt's going mad; and, 3. his brain of forgetfulness being taken from the head of Cennfaeladh.

“The cause of the defeat of Congal in his falsehood by Domhnall in his truth, is, that the unjust man is always defeated by the just.

“The reason why Suibhne Geilt's going mad is called a victory is, from the number of poems and stories he left to the amusement of all ever since.

“The reason that the taking of his brain of forgetfulness out of the head of Cennfaeladh is accounted a victory is, be-

cause he was *afterwards* cured at Tuaim Dreacain [Tomregan], at the meeting of three roads between the houses of three learned men, viz., a professor of the Fenechas law, a professor of poetry, and a professor of literature, and whatever the three schools repeated each day he retained through the acuteness of his intellect each night, and whatever part of it he deemed necessary to be elucidated he glossed, and wrote down in a Cailc [?] Leabhar.

“Or that there was a fourth victory, that is, a man of the men of Erin and a man of the men of Alba passed eastward [i. e. to Alba] without a ship or vessel, namely, Dubhdiadh, the son of Daman, and one of the Gaels.”

The task of thus pointing out the errors of Dr. O'Connor is very painful, but the Editor feels it his duty always to notice whatever tends to corrupt or falsify the sources of Irish history.

That Cennfaeladh's intellect was improved by losing a portion of his cerebellum in this battle is very difficult to believe on the authority of this story; but the advocates of the modern science of phre-

fallen by Congal on the spot, had he not been protected by Crunnmael, the son of Suibhne, and Maelodhar Macha; and after protecting him they conveyed him to Senach, Comharba, [i. e. *successor*] of St. Patrick^f, and returned to maintain their part of the battle. After this Senach conducted Cennfaeladh to Bricin of Tuaim Dreagan^g, with whom he remained for a year under cure, and in the course of this time his back brain had flowed out, *which so much improved his memory* that there was nothing which he heard repeated, that he had

nology have recorded several instances in which similar changes of character have been produced by injuries inflicted on the head. On this subject hear Dr. Coombe : "A very striking argument in favour of the doctrine that the brain is the organ of the mind, is found in the numerous cases in which changes of character have been produced by injuries inflicted on the head. In this way the action of the brain is sometimes so much altered that high talents are subsequently displayed where mediocrity, or even extreme dulness existed before. Father Mabillon had a very limited capacity in early youth, inasmuch that at the age of eighteen he could neither read nor write, and hardly even speak. In consequence of a fall it became necessary to trepan his skull: during his convalescence a copy of Euclid fell into his hands, and he made rapid progress in the study of mathematics." Dr. Gall mentions also the case of a lad, who, up to his thirteenth year, was incorrigibly dull; having fallen from a staircase and wounded his head, he afterwards,

when cured, pursued his studies with distinguished success. Another young man, when at the age of fourteen or fifteen, was equally unpromising, but fell from a stair in Copenhagen, hurting his head, and subsequently manifested great vigour of the intellectual faculties. Gretry tells of himself, in his Memoirs, that he was indebted for his musical genius to a violent blow inflicted on his head by a falling beam of wood. "In one of the sons of the late Dr. Priestley" (says Dr. Caldwell) "a fracture of the skull, produced by a fall from a two-story window, improved not a little the character of his intellect. For a knowledge of this fact I am indebted to the Doctor himself."

^f *Senach, Comharba of St. Patrick*.—He died in the year 610, and the introduction of him here is an evident anachronism.

^g *Bricin Tuama Dreagan*,—now Tomregan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh.—See Note in the Feilire Aengus, at the 5th of September, in the Leabhar Breac.

meaðrae aige; doig aín an t-aiceart do nód úrúcin do trí rcoluib do bíod rín do glain-meaðra aige-ríum, gur bo fear trí rcol iarom Ceannraelað, mac Oilíolla, gur ab é do aénuaðaid Úraiceart na n-Éicep, i n-Doire Lurain ierptain.

Imthura Congail, ro cromurtoir 'mon g-caṭ i g-cuioṛlaṅ a rceit uirdeircc, imel-cruaid, gur trarccoir treona 'na d-toraṅ, ocur gōr muḁaid mīlīd 'na meádon, ocur gōr cōrgair cupaid 'na g-cuioṛlaṅ a rceit, gur bo cumac enam, ocur ceann, ocur colann, gaṅ leirg ocur gaṅ laṭair inar luaidertair; co d-tarla cūige an fear borb, baet, écceillīde, Cuanna, mac Ultain Láim-rada, mac rīg Caeillī na g-cupaḁ, fūir a n-abartar Oirṭear an tan ra. Fáiltigir Congal re fairrín a cōigī ocur a cōmalta, ocur atbert, ar díra an díberg, ocur ar laeḁa an leir-taṡar ro dera baoid ocur buirb do cōmluaḁ caṭa um aḡaid-rī a n-alt na h-uairpe rī. Nī reidm plaṭa na fīr-laiḁ duit-rī aín, bar Cuanna, aircc feiceam-nair do ṭabairt ar mac deig-fīr no deaḡ-laiḁ da d-ticfaḁ do ṭabairt a lai báḡa le a bunā ceineoil a n-imarḡail arḁ-caṭa. Na fearḡaigṭear tu, itir, a Chuanna, bar Congal, uair ro feararra naḁ do ḡmī ḡairḡeḁ, ná d'imluaḁ eḁta na eangnamia ṭangair co Maḡ Raṭ do'n ruatṭar ra. Nī h-innrcin airḁ-rīg duit-rī rín do raḁa, bar Cuanna, ciḁ im naḁ d-tiobḁrainn-rī m'feidm caṭa lem aicme ocur lem áirḁ-rīg. Áḁt cena, ar ura līm-ra airḡ d'fulang na ḡan cunḡnam le mo cairḁib ir in lo báḡa ra aniu. Ar ann rín tainic Congal reac an oinnīd. Do dḁuid Cuanna a bonn re taṭa ocur re tiuḡ na talman, ocur do cūir a mēir i ruaineam na rleiḡi rlinn-leitnī, ocur tuḡ urcōr dána, duaidreac, deaḡ-calma, aḡmar, aigmeil, urbaḁac d'innraigīd Congail, co n-deachaid reac uillinn

^h *Doire Lurain*,—now Derryloran, near Cookstown, in the barony of Dungannon, in the north of the county of Tyrone. *Doire Lurain*, which signifies the “oak grove of Luran” (a man’s name), is the name of an old church and townland, and

had not distinctly by heart, and the instruction which Bricin had delivered to his three schools he [Cennfaeladh] had treasured up in his clear memory; so that Cennfaeladh, the son of Oilell, afterwards became a man [i. e. *a teacher*] of three schools, and it was he that afterwards renewed Uraicept na n-Eges, at Doire Lurainⁿ.

With respect to Congal, he turned to the battle with his famous hard-bordered shield, and prostrated mighty men in the front, overwhelmed soldiers in the middle, and triumphed over heroes on the borders, so that every spot and place to which he passed was a broken heap of bones, heads, and bodies; until the furious stolid simpleton Cuanna, the son of Ultan, the Longhanded, i. e. the son of the king of Caell na g-Curadh, now called Oirthear, met him. Congal, on seeing his companion and foster-brother, bade him welcome, and said, "Terrible is the malice, and heroic is the muster when fools and madmen are at this moment of time waging battle against me." "It is not the act of a prince or a true hero in thee, indeed," said Cuanna, to "cast reflections on the son of any good man or good hero, who should come to give his day of battle to assist his relatives in the struggle of a great battle." "Be not enraged, O Cuanna," said Congal, "for I know that it was not for martial achievements, or to perform feats of arms or valour thou hast come to Magh Rath on this expedition." "It is not the saying of an arch-king for thee to say so," said Cuanna; "why should I not lend my aid in battle to my tribe and my monarch? But, however, I can more easily bear a reproach than forbear giving assistance to my friends on this day of battle." Then Congal passed by the idiot. *But* Cuanna pressed his foot against the support and the solidity of the earth, and putting his finger on the cord of his broad-headed spear, he made a bold, furious, brave, successful, terrible, destructive shot at Congal, and it passed
beyond

also of a parish which is partly in the county of Tyrone, and partly in the county of Londonderry, in the county of Londonderry.

uillinn an pceit comhoir caṑa, gur ṑoll an lam-ḡai an luipeac, co
 n-deachaid ṑ in arainn, gur bo tpeaḡdaiḡṑi na h-inne uile, co paibe
 forpaṑṑ fṑr da fṑiḡren tpe ḡainḡen na luiriḡi ocur tpe ṑompar
 ocur tpe ṑoimṑeann a cuirp do'n leac apail. Deṑair Congal
 tairṑi ocur tuc d'a uio gur b'e an oimṑio po ḡuin e, ocur po bai ar
 cumur do-rom an oimṑio do marbaḡ inḡ, acṑ nar miaḡ lair fuil
 oimṑioe d'faiṑin ar a armaid, ocur do leiḡ a laeṑ-arm ar lar,
 ocur tug tereḡ ocur tren-tarpanḡ ar an pleiḡ ina fṑiteiḡ ḡen
 gur pedarṑar; ocur tug an ḡara feacṑ, ocur noṑar feḡ; tuc an
 tpear feacṑ a abac ocur a ionaṑar amaṑ iṑi a ṑnear ocur a
 ṑeangal caṑa, ocur tairṑiḡi Congal a bar comḡainḡean caṑa
 ocur tuc ḡainḡean an ṑneara d'urḡlaiḡi an alaḡ tar ḡiberḡ ḡa-
 baiḡ na ḡona, ocur toḡbaiḡ a arm do lar, ocur ḡeibeac aḡ aḡollom
 na h-oimṑio, ocur a pe po paio fṑir: durrar leam, a Chuanna, bar
 Congal, nac triac tren-comṑeac, no cliaṑ bearna ced tarlaic an
 t-urṑor ṑin dom' ṑimṑioe; poeṑ leam for nac e an cuiriḡo calma,
 caṑ-linmar Ceallaṑ, mac Mailcḡba, maiḡi mo ṑor do ced ḡuin;
 olc leam for nac e an cuaille caṑ-linmar Cṑunmṑael, mac Suibne,
 oir ḡligeaṑ m'forḡearḡaḡ, uair po orṑar a aṑair ar aplac aṑo-ṑi
 Eṑenn, con aṑe ṑin nac ḡliḡ feiṑeam fṑoṑ pe palaḡ. Leiḡ ar ale,
 a Chongail, bar Cuanna, ar cian aṑa an pean-ṑocal, i ḡ-ceann ḡac
 baiṑ a laeḡal. Ni h-inann ṑin am, a Chuanna, bar Congal, ocur
 ḡniomaṑṑa obloir ailḡeanaḡ, ḡan aḡneac n-ḡainḡean, ocur ḡan aḡ-
 bor dom' ceapbaḡ. Tug Congal d'a uio iarṑain ocur d'a aṑe nar
 bo riḡ Ulaḡ na Eṑenn e a h-aile na h-aenḡona, tug an oimṑio fṑir;
 ocur po ḡaburṑar aḡ a ḡiḡail fein co cṑoḡa, comḡana, comṑeann ar
 feapaib Eṑenn, aḡ ṑoḡbaḡa ḡaca ṑini, ocur aḡ uatḡaḡaḡ ḡaca
 h-aicmeaḡ,

ⁱ *Crunnmhacel, the son of Suibhne.* —
 Cṑunmṑael, mac Suibne,—i. e. the son of
 Suibhne Meann, who was monarch of Ire-
 land from the year 615 to 628, when he

was slain by Congal.

^j *Old is the proverb.*—The Irish writers
 are so fond of putting proverbs into the
 mouths of their characters that they scru-

beyond the angle of his great shield, so that the hand-spear pierced the armour *of Congal* and entered his abdomen and pierced all the viscera, so that as much as would kill a man of its blade was to be seen at the other side of his body and of the armour which defended it! Congal looked on one side, and observed that it was the idiot that wounded him; and it was in his power to slay him on the spot, but he did not like to see the blood of an idiot on his arms; he laid his heroic weapons on the ground, and made a drag and a mighty pull to draw back the spear, but he failed; he made a second effort, and failed; but in the third effort he dragged out his viscera and bowels between his skin and his warlike attire; and he extended his strong warlike hand and drew his belt to close the wound, and took up his arms off the ground, and proceeded to address the idiot, and said to him, "Wo is me, O Cuanna," said Congal, "that it was not a mighty puissant lord, or a hundred-killing champion that sent that shot to destroy me. It grieves me, moreover, that it was not the mighty, many-battled, populous champion, Cellach, the son of Maelcobha, that has to boast of having first wounded my body. I lament that it was not the pillar, numerous *attended* in battle, Crunnmhael, the son of Suibhneⁱ, that chanced to wound me, for I slew his father at the instigation of the monarch of Erin, so that a debtor might not owe the death of enmity." "Desist, O Congal," said Cuanna, "old is the proverb^j that 'his own danger hangs over the head of every rash man.'" "That is not the same, O Cuanna," said Congal, "as *that I should fall by* the deeds of an imbecile idiot without a firm mind, and without a cause for destroying me." After this Congal recognized that he was neither king of Ulster nor Erin after this one wound, which the idiot had inflicted upon him; and he proceeded to revenge himself bravely, boldly, and impetuously on the men of Erin, by slaughtering

ple not, as in the present instance, to make
a fool wield them in argument against an

opponent, but this is probably from want
of skill in the writer.

h-aiemeað, ocur aḡ díoṡuḡað ḡaáa deiḡ-ḡeimeoil; doiḡ am po ba
 tiompuḡað paṇṇtaḡ ar ṡaiṇṡiachaib an riubal rin, ocur po ba
 bualaḡ moḡaiḡ ar ṡin-déaraib, ocur po ba ṡḡaíleaḡ ṡearḡon ṡiṡ
 ainiḡ ar tpeḡaib ḡaraḡtaḡa, dian-luaimneaḡa, ocur po ba tapca-
 ral maṡa ṡuiṡniḡ, moiṡ-ḡearanaiaḡ ar cṡuaḡ-ḡaethaib calaḡ, an
 tocaṡḡa teann, tinneaṡnaḡ tuc Congal ar na caṡaib; ḡo náṡ ṡáḡ-
 baḡ lior ḡan luaṡ-ḡul, na áṡḡ ḡan ecaíne, na maḡean ḡan moiṡ-
 earbaḡ, do na ceitṡib coḡḡeaḡaib baḡor ma aḡaiḡ an uaiṡ rin, do
 na h-áṡaib ocur do na h-aiṡcenib tucurṡaiṡ ṡorṡae; doiḡ ar eaḡ
 po at ṡoḡaiṡ leiṡ do ḡoṡaiṡeanṡ ṡiḡ, ocur ṡuiṡeaḡ, ocur toṡeaḡ,
 cenmoṡa amaiṡ, ocur aṡṡaiḡ, ocur oḡlaiḡ lium, ocur laiḡ leaḡaṡṡa,
 ocur buiṡb, ocur baioṡṡ, ocur buileaḡaiaḡ: ceḡ Aeḡ, ceḡ Aeḡan, ceḡ
 Iollann, ceḡ Domnall, ceḡ Aengur, ceḡ Donnchaḡ, caḡḡa ḡṡian,
 caḡḡa Cían, caḡḡa Conḡobar, tṡioḡa Coṡc, tṡioḡa Flann, tṡioḡa
 Flaiter;

^k *Against the strong streams from the land.*—Ar cṡuaḡ-ḡaethaib calaḡ.—The word ḡaoṡ or ḡaeth, which is not explained in any Irish Dictionary, signifies a shallow stream into which the tide flows, and which is fordable at low water. It frequently enters into topographical names, as ḡaoṡ Saile, in Erris, ḡaoṡ Ruir, near Killalla, and ḡaoṡ Dóir and ḡaoṡ Deapa, in the west of the county of Donegal.

^l *One hundred Aedhs.*—Ceḡ Aeḡ.—This enumeration of the persons slain by Congal, after having received a mortal wound himself, must be regarded as pure romance; but it is curious as giving us an idea of the names which were most commonly used in Ireland in the time of the writer. Of these names some are still in use as Christian names of men, many are preserved in surnames, but several are entirely obsolete.

The name Aedh, which is translated *ignis* by Colgan, has been Latinized Aidus, Hugo, and Odo, and is now always Anglicised Hugh.

^m *One hundred Aedhans.*—Ceḡ Aeḡan.—This name, which is a diminutive of the preceding, has been Latinized *Aidanus*, but it is now nearly obsolete as the Christian name of a man, and it does not enter into any surname, as far as the Editor knows.

ⁿ *One hundred Illanns.*—Ceḡ Iollann.—This name is now obsolete, though formerly very common.

^o *One hundred Domhnalls.*—Ceḡ Domnall.—The name Domhnal has been Latinized Domnaldus, Donaldus, and Danielis, and Anglicised Donell, Donnell, Donald, and Daniel, and it is almost unnecessary to state, that it is still very common in

tering every tribe, thinning every sept, and overwhelming every noble family; and indeed the onslaught made by Congal *and his attendants* on the battalions on this occasion, was like the greedy gathering of summer ravens, or the threshing made by a labourer on small ears of corn, or the letting loose of a truly furious hound among wild and swift herds, or like the pressing of the loud-moaning boisterous sea against the strong streams^k from the land, so that there was not a house left without weeping, or a hill without moaning, or a plain without great loss, throughout the four provinces which were against him at that time, in consequence of the slaughter and destruction which he brought upon them; for, besides soldiers and heroes, youths, warriors, clowns, fools, and madmen, he slew the following number of kings, princes, and chieftains: one hundred Aedhs^l, one hundred Aedhans^m, one hundred Illannsⁿ, one hundred Domhnalls^o, one hundred Aengus's^p, one hundred Donnchadhs^q; fifty Brians^r, fifty Cians^s, fifty Conchobhars^t; thirty Corcs^u, thirty Flanns^v, thirty Flaites's^s;

Ireland as the proper name of a man, always anglicised Daniel.

^p *Aengus's*. — *Ængup*. — This is also still in use, but generally under the Latinized guise of Æneas. It was Anglicised Angus in the reign of Queen Elizabeth.

^q *Donnchadhs*. — *Donnchað*, — has been Latinized Donatus, and Dionysius, and Anglicised Donogh, Donat, and Denis, in which last form it is still in common use in every part of Ireland, that is, the person who is called *Donnchað* in Irish is now always called Denis in English.

^r *Brians*. — *Bríann*. — This is the same as the Brienne of the Normans; it is still in use in every part of Ireland, but generally Anglicised Bernard and Barney.

^s *Cians*. — *Cíán*, is still in use among

the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

^t *Conchobhars*. — *Concobap*, is still in use, but under the Anglicised form Conor, or the Latinized form Cornelius. In the old English records it is sometimes Anglicised Cnogher and Conogher. The late Mr. Banim, in his celebrated novel, writes it Crohoor, which nearly represents the corrupt manner in which it is pronounced in the county of Kilkenny.

^u *Corcs*. — *Copc*, is now entirely obsolete as the Christian-name of a man, but its genitive form is preserved in the family name Quirk, formerly O'Quirk.

^v *Flanns*. — *Flann*, is obsolete as a Christian name, except among very few families,

Flait̃er; deic Neill, deic n-Ámlaib̃, deic n-Áimur̃gin; nai m-ḃreapail, nai Muir̃g̃ir, nai Muir̃eā̃aig; oēt n-Éogain, oēt Conaill, oēt Cob̃taig; reā̃c̃t Reochaid̃, reā̃c̃t Rídearg̃, reā̃c̃t Ríonaig; re ḃreapail, re ḃaedom, re ḃlãc̃mic; cuig n-Duib̃, cuig Demain, cuig Diãr̃mata; ceit̃re Scalaid̃, ceit̃re Sopaid̃, ceit̃re Seãc̃napaig; t̃ri Loricain, t̃ri Lũgaid̃, t̃ri Lãegaire; da Eapc, dá Faelan, dá Fionnchãd̃;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Flóinn.

^u *Flait̃hes's.*—Flait̃er, is now obsolete as a Christian name, and it does not enter into any surname as far as the editor knows.

^v *Nialls.*—Níall.—This name is Latinized Nigellus by St. Bernard, in the Life of St. Malachy; it is still in common use as the Christian name of a man, and Anglicised Neale.

^w *Amhlaibhs.*—Ámlaib̃.—This name, which is written, according to the modern orthography, Ámlaib̃, was never in use among the Irish until about the close of the eighth century, when they adopted it from the Danes, with whom they then began to form intermarriages. It occurs for the first time in the Annals of the Four Masters, at the year 851, and its introduction here as a man's name common in Ireland proves that this account of the Battle of Magh Rath was written after the settlement of the Danes in Ireland. The only name like it which the ancient Irish had among them is Ámal̃g̃aid̃, but they are certainly not identical, though probably of cognate origin. Both are now An-

glicised Awley in the surname Mac Awley.

^x *Aimergins.*—Áimur̃g̃in, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amerein.

^y *Breasals.*—ḃreapail, was very common as the name of a man in the last century, but it is now nearly obsolete; it is Anglicised Brassel, and sometimes Brazil and latterly Basil among the O'Maddens.

^z *Muirgis's.*—Muir̃g̃ir.—This name was very common among the ancient Irish before the Anglo-Norman invasion; but the present name Maurice seems to have been borrowed from the English, though evidently cognate with Muir̃g̃ir. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muir̃geara.

^a *Muireadhachs.*—Muir̃eā̃ach, i. e. the *mariner*, now obsolete as the Christian name of a man, but its genitive form is preserved in the family name Murray, formerly O'Muir̃eā̃aig. It is Latinized Muredachus by Colgan and others.

^b *Eoghans.*—Éog̃an, which is explained in Cormac's Glossary, the *good offspring*, or the *goodly born*, like the Latin *Eugenius*, is still in use as the Christian name

thes's^u, ten Nialls^v, ten Amhlaibhs^w, ten Aimerkins^x; nine Breasals^y, nine Muirgis's^z, nine Muireadhachs^a; eight Eoghans^b, eight Conalls^c, eight Cobhthachs^d; seven Reochaidhs^e, seven Rideargs^f, seven Rionaighs^g; six Breasals^h, six Baedansⁱ, six Blathmacs^j; five Dubhs^k; five Demans^l; five Diarmaits^m; four Scalaidhsⁿ; four Soraidhs^o, four Sechnasachs^p; three Lorcans^q, three Lughaidhs^r, three Laeghaires^s;
two

of a man; it is Anglicised Owen and Eugene, and Latinized Eoganus and Eugenius.

^c *Conalls*.—Conall, is still in use among a few families as the proper name of a man, but most generally as a surname, though it does not appear that the surname O'Connell is formed from it, that being an Anglicised form of the Irish *O'Conghail*.

^d *Cobhthachs*.—Cob̃t̃ac̃, i. e. *Victoricius*, now obsolete as a Christian name, but preserved in the surname Coffey.

^e *Reochaidhs*.—Reõc̃ãĩõ, now entirely obsolete.

^f *Rideargs*.—Rĩõeap̃g̃, obsolete.

^g *Rionaighs*.—Rĩõñãĩg̃, obsolete.

^h *Breasals*.—B̃reap̃al̃.—See Note ^y, p. 290.

ⁱ *Baedans*.—B̃aeõáñ, now obsolete as a man's Christian name, but preserved in the surname Boyton.

^j *Blathmacs*.—B̃lãt̃mac̃, now obsolete. This name is translated Florigenus by Colgan, Acta, SS. p. 129, n. 3.

^k *Dubhs*.—Dũb̃, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

^l *Demans*.—Deaman, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly

O'Deman.

^m *Diarmaits*.—D̃iap̃mãt̃, still in use in every part of Ireland. It is usually Latinized Diermitius, and Anglicised Dermot, Darby, and, latterly, Jeremiah, which is the form now generally adopted.

ⁿ *Scalaidhs*.—Scãlãĩõ, now obsolete as the Christian name of a man, but preserved in the surname Scally.

^o *Soraidhs*.—Sõrãĩõ, now obsolete.

^p *Sechnasachs*.—Sẽãc̃nãp̃ach̃, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

^q *Lorcans*.—Lõp̃c̃áñ, obsolete, but retained in the surname O'Lorcain, which is now always Anglicised Larkin.

^r *Lughaidhs*.—Lũg̃ãĩõ, still retained, and Anglicised Lewy and Lewis. It is Latinized Lugadius and Lugaidus by Adamnan and others, who have written lives of Irish saints in the Latin language. It is cognate with the Teutonic name Ludwig, Ledwich; which is Latinized Ludovicus, and Gallicised Louis.

^s *Laeghaires*.—L̃aẽg̃ãipẽ, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.

Ḥionnchað; Duban, Deman, Diṡpeaðac̃, Maenac̃, Muirgiur, Muirpeaðac̃, Corc, Coirpeall, Concobar, Diangur, Domnall, Dinntac̃, Ferḡur, Fallom̃an, Taðḡ, Tuac̃al, Oiloll, Enna, Inpeac̃tac̃.

Ir é innir̃in do roðair lair d'á bḡeir̃im bḡuide, ocur d'á ṡurṡuḡ-ac̃ ṡroð, ocur d'á earbaðair̃ ainḡin, ar fearair̃ Eḡenn, aḡ uiogair̃ a en ḡona orṡhair̃.

Ar forbað caða feðma, ocur ar cinned caða cruad-comlaiñ do Congal Claen ir in caṡ-laṡair̃ rin, at conairc rium ṡuige a ṡara, ocur a ṡoir̃li, ocur a ṡomalṡa aen ṡuige, ocur aen leṡṡa, ocur aen ṡogbala, dalṡa réin deiṡidec̃, deṡb-ṡair̃ir̃ do Domnall, mac Aeda, mic Ainmirech, .i. Maeluim, mac Aeda bḡatbuill̃iḡ ben-nan, ocur mar at conairc rium eṡidein 'ḡá innraiḡið peac̃ caṡ arṡena, atbeṡ na bḡatṡa ra: Conair cinnur̃ in muad-macaem moṡ do Mhuimneṡair̃ ale ir̃, bar Congal Claen. Re ṡair̃deilb

do

^t *Ears.* — Earc, now obsolete, but its diminutive form Earcán is retained in the surname O'h-Earcán, now Anglicised Harkan.

^u *Faelans.* — Faelán, now obsolete as a man's Christian name, but retained in the family name O'Faelán, Anglicised Phelan and Whelan.

^v *Finnchadhs.* — Fionnchað, now obsolete.

^w *Dubhan.* — Dubán, now obsolete as a man's Christian name, but retained in the family name O'Dubán, which is Anglicised Duane, Dwan, Divan, and very frequently Downes.

^x *Deman.* — Deman. — See Note ¹, *suprà*.

^y *Dithrebbach.* — Diṡpeaðac̃, now obsolete: it signifies a hermit or eremite.

^z *Maenach.* — Maenach, now obsolete

as a man's name, but retained in the surname O'Maenach, which is Anglicised Mainy and Mooney.

^a *Coireall.* — Coirpeall, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name O'Coirpeallan, which is Anglicised Carellan, Carland, and Curland, and sometimes Carleton.

^b *Diangus.* — Diangur, now obsolete.

^c *Dinnthach.* — Dinntac̃, obsolete.

^d *Fergus.* — Ferḡur is still used as the Christian name of a man, and correctly Anglicised Fergus.

^e *Fallomhan.* — Fallom̃an, now obsolete as the proper name of a man, but retained in the surname, O'Fallom̃an, now Anglicised Fallon, the O' being generally, if not always, rejected.

two Eares^t, two Faelans^u, two Finnehadhs^v; one Dubhan^w, one Deman^x, one Dithrebhach^y, one Maenach^z, one Muirghius, one Muireadhach, one Core, one Coireall^a, one Conchobhar, one Diangus^b, one Domhnall, one Dinntach^c, one Fergus^d, one Fallomhan^e, one Tadhg^f, one Tuathal^g, one Oilill^h, one Ennaⁱ, one Innrachtach^j.

Such were the names slain by his onslaught and capture, his overpowering of wretches, and in his spiteful taking off of the men of Erin, in revenging his own wound upon them.

After having finished every exertion, and terminated every hard conflict in that field of contest^k, Congal saw approaching him his friend, companion, and foster-brother of the same house and same bed, and same rearing, the diligent and truly affectionate foster-son of Domhnall, son of Aedh, son of Ainmire, namely, Maelduin, son of the warlike Aedh Beannain, and as he saw him approaching, himself beyond all, he spake these words: "Wherefore does the large, soft youth of the Momonians come hither," said Congal Claen. "To show thee

^f *Tadhg*.—*Ταδγ*, which is interpreted a poet by the Glossographers, is still in use as the Christian name of a man in every part of Ireland. It has been Latinized Thaddæus and Theophilus, and Anglicised Thady, Teige, and Timothy, which last is the form of the name now generally used.

^g *Tuathal*.—*Τυαθαλ*, i. e. the lordly, now obsolete as the Christian name of a man, but retained in the family name O'*Τυαταλ*, now Anglicised O'Toole, and sometimes Tuohill.

^h *Oilill*.—*Οιλιλλ*; this, which was the name of a great number of ancient Irish chieftains, is now entirely obsolete as the

Christian name of a man, and it does not appear to enter into any family name. It was pronounced Errill in some parts of Ireland.

ⁱ *Enna*.—*Εννα*, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

^j *Innrachtach*.—*Ινπεακταχ*, now obsolete as the Christian name of a man, but retained in the surnames O'h-Inpeactaigh, and Mac Inpeactaigh, the former of which is Anglicised Hanraghty in the north, and the latter Enright or Inright in the south of Ireland.

^k *After having finished, &c.*—There is a

do éiuḡ-bá, ocur pe h-imluad h-aimleapa, ocur pe h-innarba h-an-
ma a cuap-irṭadab do éuip, in adbaio a n-aiḡérṭar uirpe a
h-uile, ocur a h-anféich, ocur a h-ecora uile, in aen inaio, .i. ag
ḡroch-muindṭer duaidṡiḡ, ḡreḡanta, diconnirclig diabail. Ir and
rin tibir ocur cetṡaroir Congal Claen a ḡean ḡlan-aioḡrenach
ḡáipe, do éomṡarib a éoiclí, ocur a éomḡalta, ocur atberṭ na
bṡiaṡra do éuilleo in toḡeime ocur do éormach na tarṡairi: Ir
adbaí áine do ṡ'earṡairioib, ocur ir ḡamna ḡoḡra doṡ' éairioib
ocur doṡ' éomṡoirib in tuipṡ tanḡair, ár ir lúth-clera leimim
ḡan éeill, no mná ar na meadṡad do móri éo duir-riu, buain pe
bṡaṡleacab boḡba na pe coḡnacab éurṡaiḡṡi cupao na caṡ-laiṡ-
reṡ-ra; óri doirḡ irat cṡaeb-ra nar cṡaiteao ṡa eno-meap, ocur
irat maeth-ṡlat nar manṡad pe moṡ-docair; dair ir ḡamṡa ir
aioṡio iapum do muao-ḡairceao malla, macaemḡa maeth-lea-
maioḡ-riu, ḡan áḡ, ḡan accair, ḡan urcoio, ḡan ṡir-duabair, a n-a-
ṡad h'arim, na h'ṡeaoṡa, na h'engnuma. Doirḡ ir pe doib-ḡnimaib
diṡleaṡa dál-ingabala deḡṡa Domnaill do éuaḡar do éerṡ-clera
comṡaic-riu, uair ḡa ṡrian duṡchurṡa pe ḡalta á h-epnaill na
na h-aioeaoṡa, ocur á h-aigneo na h-ailemna, ocur á duṡchur na
ḡaltaṡṡa boḡerin.

ḡṡiaṡra baioḡe, ocur uṡlabṡa amaio, ocur tuaoṡ-ban-ḡlóri
ṡáre-labapṡa troch po ṡaḡair, ocur po ṡurṡanair, a Chongail
Chlaem, ale, bar e-riam. Ar ir moiri poṡ ṡubṡa ṡpe meadṡad, ocur
ṡpe miṡomairli do mallaṡṡnaioḡe; ocur ni ba dú duir-riu in ṡ-aen
duine ir ṡeiri a n-Ériom ocur in Albain, ocur ni h-eao amain, aṡṡ
do'n éineo éoitṡenn cṡich-ṡuineḡach ar chena, do ṡaṡaíri ocur do
ṡainṡiumao.

chasm here in the vellum copy, and the
matter has been supplied from the paper
one from p. 107 to p. 115 of that copy.

¹ *Reprobate*.—ṡroṡ. This word which

is not properly explained in any published
Irish Dictionary, is used throughout this
story in the sense of *wretch*, or one given
up to a reprobate sense.

thee thy final destiny, to expedite thy misfortune, and to drive thy soul from the latent recesses of thy body into an abode where satisfaction will be taken of it for all its evils, ill-debts, and injustice in one place, by the even, terrible, dragon-like people of the Devil." Then Congal burst into a clear, tremendous fit of laughter, at the sayings of his comrade and foster-brother, and he said the following words to add to the insult and increase the offence: "The embassy on which thou hast come is a cause of delight to thine enemies, and of anguish to thy friends, for it is but the dexterous feats of a child without sense, or of a woman after being disturbed by deep jealousy, for thee to attempt to cope with the mighty heroes or the well-arrayed chieftains of this battle-field; for thou art indeed a branch which has not been shaken for its fruit, and thou art a soft twig that has not been hardened by great hardships. For to me the soft, slow actions of thy childhood and boyhood are known; thou wert without *gaining* victory or *inflicting* venom, injury or oppression by thy devotion to thine arms, thy prowess, or thy valour. For indeed thy first warlike feats were imitations of the dark, mysterious, battle-shunning contests of Domhnall, because two-thirds of a foster-child's disposition are formed after the nature of the tutorage, rearing, and fosterage he receives."

"The words which thou hast spoken and argued hitherto, O Congal Claen," said the other, "are the words of a scold, the language of an idiot, and the perverse, woman-like talk of a reprobate¹. And it is I who shall wound thee^m in consequence of the insanity and evil tendency of thy wickedness; it is not becoming in thee to revile and traduce the very best man not only in Erin and Alba, but the best of all the men of the western world in general. I therefore delight to meet

^m *It is I who shall wound thee.* — In the paper copy, p. 116, the reading is *uair ip* *meip not ongebae*, i. e. *for it is I who shall check or resist thee.*

ταμπριμαθ. Conið aipe rin ip líth lim-ra do òmlann, ocur do
 òmpac ò'fağail, a h-aiēli na h-iplabpa rin; òóig am, buð arğain gan
 arim-òornum òuit-riu cobair nó congnumað do òorr 'ğot' òomfulanğ,
 nó do lam 'ğot' luamairēct, nó h-arm, nó h-engnuma òot' imdiden,
 òóig po òiultraç, ocur po òilriğret tu-ra òo'n turur pa; ocur
 atberç na briaēra pa.

Α Congail, ni òoingeba,
 Cerpç comlainð paet òomalta;
 T'ercaine ocur t'andliğed,
 Opet bið buapach bpaçh-bodba,
 'Ğot òengal, 'ğot òuibneç-riu.
 Uair nup epğip aen maiden,
 Nip luiğip at'laech-imðaid,
 Ğan earcaine oll-çēða,
 Òo t'uairlib, òo t'aideaðaib,
 Òo thuillem Ğan tearapğain.
 Ar m'imðaid nip epğiu-ra,
 Im lebaid nip luiğep-ra,
 Ğan cēð n-óglác n-imçomlainð,
 Òo clannaib Neill nepç-calma,
 Òom' bpuinnuð, òom' òeannachað.
 Umum-ra bið arim-láipeach,
 Òom' imdiden opuç-riu,
 òennaçta na m-buiðne rin,
 Aipð-riğ Epenn t'aide-riu.
 Timçell troch a ταμπριμαθ,
 Fuil punn òalta òigelar,
 Ar çanair a Chlaen Chongail.

Çið traçt, in té naç tλάταιğóip tecurça tailğenn, ocur nap pēð-
 paç paç-çomairleða fellram òo çup ar cēill, ná ar cuiðep, na
 ar

meet thee in battle and combat after the speech thou hast spoken ; for it will be destruction beyond the defence of arms to thee, that thy feet should help to sustain thee, or thy hand to guide thee, or thy arms or valour to protect thee, for indeed they have refused and deserted thee on this occasion ; and he said these words :

“O Congal, thou wilt not maintain
 A just contest with thy foster-brother ;
 The curses, and thy lawlessness
 On thee will be as a mighty fetter,
 Tying thee, binding thee.
 For thou didst not rise any morning,
 Thou didst not lie in thy warlike bed,
 Without the curses of many hundreds
 Of thy nobles and fosterers
 Being deserved by thee without reserve.
 From my bed I rose not,
 In my bed I lay not,
 But an hundred warlike youths
 Of the strong, valiant race of Niall
 Caressed me and blessed me.
 About me shall be as armour,
 To protect me against thee,
 The blessings of this people
 And of Erin’s monarch, thy tutor.
 About the wretch his own censure will be,
 There is here a foster-son to revenge
 What thou hast said, O false Congal !”

Howbeit, he whom the instructions of saints did not render gentle, whom the wise admonitions of philosophers could not bring to

αρ comaενταιδ, ocur αρ νάρ λαιγ λαγαδ na lán-méirtean pe h-oile
 na pe h-aiṛpecur dála, ná dnoch-ḡníma dá n-depnaid rim co h-uadaṛ
 na h-uaipe rin, ιρ é áirimuṛ úḡdair na h-ealaḡan, co pucad dá trian
 a ṛapaiδ o Congal ιρ in cept-maδ rin, .i. pūr na biḡg-labairṛaib
 bóḡḡa po áanurṛar a chaili ocur a comalta, ic tuba, ocur ic
 tairbelbaδ a uile, ocur a earcaine, ocur a andligiδ ina agaid-rim.

Cid traccṛ, cid h-e Maelduin po fuarait, ocur po foillrigiur-
 tar in faebair-cler feicemnair rin, ιρ é briaṛ forḡell bennaṛtan
 Domnaill, a deaḡ-aidi, po briathraigeṛtar ar á beol, tre crabaδ,
 ocur cpeidiuim, ocur áaein-ḡnímaib aird-riḡ Erenn, po aileṛtar
 h-é; uair ní decaid Domnaill ó chrioir ḡan criomaδ, na ó ulaid ḡan
 impoδ, na ó alṛóir ḡan eadairḡuidi.

ḡura fath-ḡleo feicemnair Congail ocur Maeladuim comice
 rin. Comlann ocur compac na deṛi deṛb-comaltaδ rin inpo
 amach bodeṛta.

Ir and rin pucraδ rum da tren peḡg trice, ṛarim-cruaidi,
 tnuṛṛ-comairṛaṛa taṛair i cept-comḡáil a celi, mar do peirḡóir
 ocur do puataraigeidíṛ dá rár-ṛarḡ puamanta, po-ṛréna, ic briu-
 iuḡ búraiḡ, ocur ic cruad-comairṛ comairḡi ar a celi; ocur po
 claecladaṛ da cept-beim cṛuaidi, comḡarḡa, comḡicra, ḡan fall-
 pachṛ, ḡan fialcaire, ḡan comféḡaδ comaltair, a cept-agaid a
 celi, ḡur beanurṛar claidem Congail i cluar aidiḡna caṛbairr a
 comalta in aen-riṛṛ, ocur in aenfeṛṛ, co tairriaid colḡ-dér in
 claidiḡ cedna 'na claiḡenn, ḡor leoarṛar in leiṛ-cenn ocur in leiṛ-
 cluar,

ⁿ According to the account given by the
 authors.—Ir é airmuṛ úḡdair na h-eala-
 ḡan.—This is another proof that the wri-
 ter had several accounts of the battle be-
 fore him.

^o Penitential station. — Uluṛḡ, a word

which often occurs in ancient MSS., is
 still understood in the west of Ireland to
 denote a penitential station at which pil-
 grims pray and perform rounds on their
 knees. The word is in use in Inishmurry,
 in the bay of Sligo, where it is applied

his senses, reason, or to agreeableness, and on whom no depression or sinking of spirits had come from horror or repentance for the evil deeds which he had committed up to this time, lost on that spot (according to the account given by the authors^a of the treatise), the two-thirds of his vigour, in consequence of the startling and cutting words which his companion and foster-brother had spoken in pointing out and showing against him his evils, his curses, and his lawlessness.

Howbeit, although it was Maelduin that showed forth and exhibited this feat of accusation, it was in reality the influence of the blessing of his foster-father king Domhnall which caused such words to issue from his mouth, in consequence of the piety, faith, and just deeds of the monarch of Erin; for Domhnall never went away from a cross without bowing, nor from a penitential station^c without turning round, nor from an altar without praying.

So far the relation of the recriminating quarrel of Congal and Maelduin. The combat and fight of these two foster-brothers shall next be treated of.

Then they made two powerful, agile, hardy, eager, warlike springs towards each other, as would rush and spring two impetuous, infuriated, powerful bulls to wreak their vengeance and fury on each other; and they exchanged two direct, hard, fierce, vindictive, venomous strokes without treachery, or friendship, or regard to fosterage, right against each other, so that the sword of Congal struck the side of the helmet^p of his foster-brother, and its edge wounded the side of his head and one ear, and hewed his breast and side down to the leather belt of war, so that all the youthful, bright-deeded warrior's side,

to a stone altar surmounted with a stone cross, and on the table of which many round stones are ranged in chimerical order, so as to render them difficult of being reckoned. This word is also understood

at Kilgobnet, in the county of Kerry.

^p *Side of the helmet.* — Cluap aolino caēbaipp. — This reference to the helmet would seem to savour of more modern times than the real period of this battle.

cluap, gup leat̃ap in leat̃-uēt̃ ocur in leat̃-bpuinne gup in crip coioligi catha ap n-ichtap, gup ba h-aen bel, ocur gup ba h-aen alad upolait̃i, imaicbeil cnerbpuinne in cuilem caem-gnumaigi rin ó n-a ó go a imlind; coná paibe aēt̃ a crip coioligi cat̃a ic congbaile a inne ocur a maēap ap n-íctap, ap pcaltao a pceit̃ gup in cobpaio moip medonaig ocur gup in crip̃laic epuind cen-gailei epuan-eaḡap̃i epedúma. Ip and rin po lingiur̃ap in lann lim̃ta, lapamain, luaē-ṛintech, lan-tait̃nem̃ac̃, .i. claidem Congail, ap a al̃taib, ocur ap a im̃dopnñcup tpe m̃it̃up̃c̃aip̃i, ocur tpe m̃it̃eac̃maip̃ib a m̃ir̃ait̃, ocur a m̃allaēt̃an, peib po im̃cloipeo ap ip in uap̃ rin, goma h-aip̃d̃ĩup̃ pe h-én ic ep̃gi óp bapp bile, a n-in-baio ep̃raig, pe coip a c̃eilebaṛ̃ta, epuaō-lann claidim Congail, i n-aēp, ocur i p̃ip̃mam̃int̃ op a c̃ind, ip in com̃lann, ocur ip in com̃pac rin.

Cpuao-buille claidim Maeladuim im̃paitep aḡaind ap a h-aēli: ip ann po peolaō ocur po p̃éd̃aiged̃ a claidem com̃ap̃taō com̃paic p̃ide o luam̃aip̃eēt̃ láma a t̃igep̃na 'ḡá t̃p̃én-im̃ipt̃, ocur ó duēp̃iaō-taib d̃ilp̃i, d̃lig̃t̃eēa, d̃ep̃b-d̃eip̃ideēa Dom̃naill 'ḡá d̃ir̃guō, ocur 'ḡá d̃eip̃iug̃aō p̃eac̃ p̃c̃at̃-eaḡap̃naige p̃ceit̃ Congail Claim, no gup d̃ibp̃aigep̃tap̃ a d̃óio n-d̃ian-buillig̃ n-d̃eip̃ ḡá l̃uit̃ib d̃o'n laech-m̃ilid̃. Do p̃onp̃at̃ p̃um map̃ aen lam̃ac̃ da laeē-m̃ileō ap in laēap̃ rin: co tap̃paio Congal epuaō-lann a claidim co h-im̃aēlam̃ et̃ap̃buap̃, gop ṛáio ocur gup ṛod̃ep̃iug̃ep̃tap̃ h-i ap a aēli ina h-al̃taib ocur ina h-im̃dop̃ñc̃ap̃, ocur tucup̃tap̃ t̃pi t̃pen beim̃enna do epuaō-al̃taib in claidim do l̃ut̃p̃oim̃ĩt̃in a lama, d̃'á n-d̃ing̃e ocur d̃'á n-d̃luēuḡuō i ceann a c̃eli. Tap̃paio Maelouin caem-d̃óit̃ Congail eaḡap̃la eaḡap̃buap̃ ḡan t̃ibp̃iuō pe tal̃main. Im̃ḡabap̃ Maelouin d̃in, a inaō im̃laide ap a aēli, ocur p̃ucaṛ̃t̃up̃ leip̃ in lám̃ d̃'á t̃óḡb̃ail, ocur d̃á t̃aip̃b̃enaiō d̃'ú Añm̃ip̃eē co n-ap̃d̃-ṛ̃laip̃ib Ep̃enn ime. Ocur map̃ at̃c̃onap̃ic Congal a c̃aich̃i ocur a c̃omal̃ta ic t̃p̃iall a t̃ech̃io ocur in up̃o a im̃ḡabala, at̃beṛ̃t̃ na b̃p̃iaṛ̃pa ṛa: Ip b̃eim ap

side, from his ear to his navel, was one wide, gaping, awful wound; and that there was nothing but his battle belt confining his viscera and bowels below, his shield having been cleft to the great central boss, and to the circular, red-bordered rim of brass. Then the sharp-flaming, quick-striking, brilliant blade, namely, the sword of Congal, flew from its joints and from its hilt, through the mishap and misfortune of his ill fate and his accursedness, which worked against him at this hour, so that as high as a bird rises from the top of a tree in the season of spring, for the purpose of warbling, so high did the hard blade of Congal fly in the air and firmament over his head in that contest and combat.

Let us next speak of the hard sword-stroke of Maelduin: his death-dealing sword of combat was aimed and directed by the guidance of the hand of its lord, which mightily plied it; and by the lawful and upright worthiness of Domhnall, which aimed and conducted it clear of the sheltering interposition of the shield of Congal Claen, so that it shot his rapid-striking right hand off the sinews of that warlike hero. Both exhibited the dexterity of true warlike champions on this spot: Congal expertly caught the hard blade of his sword in its descent, and thrust and fixed it in its rivets and hilt, and made three mighty blows of the hard knobs of his sword at the sinews of his arms to press and close them together^a; Maelduin caught the fair hand of Congal while it hovered in the air before it could reach the ground. After this Maelduin deserted his post in the conflict, carrying with him the hand, to raise and exhibit it to the grandson of Ainmire and the arch-chieftains of Erin, who were along with him. When Congal perceived his companion and foster-brother preparing to flee from him and to shun him, he spoke these words: "It is treading

^a *To press and close them together*,—i. e. as to stop the blood. The writer should have added that he tied them.

ar m'caib na h-a'arba, am ale, bar epum, ocur ip diall réo duth-
 cupaib dila boderin duit-riu, na h-abairi, ocur na h-airrðena rin,
 .i. maircainne mellta, mairmeca, moe-imgabala na Muimnech
 d'airir ocur d'fir-aðrað; uair eio ag Leð Cuind do clectairiu
 do éed-ghímpaða, ocur do mebrairi do mac-cleapa, ip a Leð
 Moða do maindriur do cuioig do'n comland rin, ocur do'n compac;
 dáig ip céim macaím Muimnið ar a mac-cleapaib a olbdaet, ocur
 a énaílaet po fagbair t'inas imlaio pe h-áitir aen-béime 'r
 an imairg pea. Aet ip rnat-geppað paeðail, ocur ip aiterpað
 aimprie dam-ra in duine náir dóig dom' níchað, ocur dom' ner-
 ppeagra, dom' fobra, ocur dom' aimpiugað fá'n ramla rin, ocur
 arbert na briathra pa: Clód corcair ann po, ale, bar Congal
 Claen, aiterpað aimprie pe h-imclód m'airdeha-ra; paðað po-
 gairi d'ógab aichénur. Cia rin nað comaræa taidbri tiug-bára
 dam-ra ip deðað pea léoð ma leath-láma ar coll mo cloidim-pea,
 mo corcair clóreðar! Clód.

Ip and rin po iadrap ocur po imillretar móir-æata Muimnech
 d'air na h-irðaili rin, ma Maelóuin fá'n uaral, ocur fá'n airð-rið.
 Ba dímaín ocur ba diðarba dóib-rium rin, uair ba fairne do náir
 fégað for pæat, ocur ba h-eaðarnaidi irðaili po fairgeað ocur po
 parairgeð co réio, ar n-a poctain. Aet éena, po imrcaitertar
 rum 'na úrtimcell iat comðair taeb-paílti tul-maela colla na
 cupað ar n-a comtuirim. Ba h-mgnað, am, na h-abairi ocur na
 h-airrðena do níð rum; ni foðbairgeð fairnpairi, ocur ni laigeð ar
 leat-dáimib, ocur ni diðairið dponga na daercup-rluað.

Cio træat, ba dið fine ocur flairiura do móir-æathairb Muman
 ar marburtar Congal Claen d'á n-uairlib, ocur d'á n-arð-mairib
 ip in uair rin; gur ob eað áirmuð úgðair co nach mo po marðrap
 fir

^r *Leath Chuinn*,—i. e. Conn's half, or
 the northern half of Ireland.

^s *Leath Mhogha*,—i. e. Mogha's half, or
 the southern half of Ireland.

treading in the footsteps of thy fathers," said he, "and it is clinging to thy own true ancestral nature thou art, when thou exhibitest these symptoms and tokens, viz., thou dost but imitate and worship the smooth, treacherous, retreating, flying skirmishes of the Momonians; for although it was in Leath-Chuinn' thou didst practise thy first deeds and learn thy juvenile military exercises, it was in Leath-Mhogha^s thou hast practised the part thou hast taken in this combat; for the suddenness and speed with which thou hast abandoned thy post of combat in this rencounter in the exultation of thy one successful stroke, is certainly the part of a Momonian youth treading in the path of his early military instructions. But it is the cutting of the thread of life, and a change of time to me, that the person from whom I least expected it should thus attack and mutilate me;" and he said these words: "This is indeed the reverse of triumph," said Congal Claen, "a change of times with my reversed fate; it will be a warning of wisdom to the youths who will recognize it. Who would not recognize an omen of my death in this contest, in the cutting off of my hand after my sword had failed. My triumphs are over! A change," &c.

After this combat the great battalions of the Momonians closed and arranged themselves around Maelduin under the noble and the monarch; but this was idle and profitless for them, for it was the unrespected sheltering of weakness, and it was the interposition in battle which was easily assaulted and subdued, when arrived at. However, they flocked around him until the bodies of the champions were left in side-gaping and headless prostration. Wonderful indeed were the omens and appearances they exhibited, they did not disarm feeble men, nor did they overwhelm the dregs of the army.

Howbeit, the number of their nobles and arch-chieftains slain by Congal Claen at this time was ruin of tribes and of kingdoms to the great forces of Munster; so that authors recount that the men of Erin
had

ʔip ʔpenm d'Ulltaib ac cup in cāta ʔin, inā ʔo maʔbʔum do
 Muínnecāib anuap conice ʔin; no co ʔacaið ʔium Cellaç, mac
 Mailcāba, ic iapʔaið, ocur ic iapmopact Maelðuin, mic Aeda
 benam, d'á ʔetium, ocur d'á imðiden ap cūmðʔgleo Congail ip in
 caç-ʔʔgail, maʔ demníʔep inðʔci Domnaill boðem, ap comérʔi in
 cāta:

Maelðum ocur Cobtaç cam,
 ʔinncað ip ʔaelcu, mac Congail,
 no co m-bʔipʔep in caç cam,
 uaim ap comaiʔci Chellaig.

Ip ann ʔin ʔo ʔabupʔap ʔʔain Congal ʔe comʔeʔað Chellaig,
 conað aipe ʔin ʔo ʔepupʔap ʔum ʔáilʔi ʔʔi Cellaç, do cēannʔuʔað
 in cupað, ocur do cʔraetāð a ʔʔom-ʔepʔi; ocur apbeʔt na bʔiaçʔa
 ʔa:

Mo cēan Cellaç comʔamaç,
 Cuingið caçta caç-laiçʔec,
 Cobaiʔ clann Neill neʔt-builleç,
 Ap áðbal ap Ulltaçāib,
 Ap Muig ʔaç na ʔíʔʔaiðe.
 Ap in tóʔbáil tuçʔaðap,
 Opʔm-ʔa clanna caem Chonail,
 ʔell-ʔinʔal ná ʔopbat ʔum
 Opʔm-ʔa á h-aicʔhle m'ailemna,
 Re h-uçt-bʔuiṇdi h-ui Annʔipeç;
 Ap cāipdiup, ap cōmaʔʔup,
 Léic eaðʔum ip oll-Mhuimniʔ,
 Co ná bia ʔáç ʔʔeʔapʔa,

Dom'

¹ *The words of Domhnall himself.*—Maʔ This quatrain is quoted from an older ac-
 oemniʔep inðʔci Domnaill bo ðem.—count of the battle.

had not slain more of the Ultonians during the battle than Congal had slain of the Momonians up to that time, when he saw Cellach, the son of Maelcobha, seeking and searching for Maelduin, the son of Aedh Bennain, to shelter and protect him against the onset of Congal in the combat, as the words of Domhnall himself^u, spoken at the first commencement of the engagement, testify :

“*Let Maelduin and Cobhthach, the comely,
Finnchadh, and Faelchu, son of Congal^u,
Until the great battle be won,
Be from me under Cellach’s protection.*”

Then Congal was filled with horror at the sight of Cellach, and he therefore bade Cellach welcome to soothe that hero and abate his violent anger, and said these words :

“My affection to Cellach, the valorous,
Leader of the battle in the lists,
Shield of the mighty-striking race of Nial.
Great is the slaughter on the Ultonians
On Magh Rath of the kings !
On account of their having fostered me,
The fair race of Conall,
Fratricidal treachery let them not exert against me
After my having been nursed
At the very bosom of the grandson of Ainmire.
For the sake of friendship and fosterage
Leave it between me and the great Momonians,
That they may not have the power of revenge

After

^u *Faelchu, son of Congal.*—Here king some of them were arrayed in deadly
Domhnall is represented as anxious to pre- enmity against him.—See also Note ^w,
serve the lives of his foster-sons, although p. 160.

Dom' éir acu ar Ulltaáib.
 Ní biú ferτα аз peargúgáð,
 Re clannaib Cuind Ced-áthaiḡ;
 Aitpéc lum ar luač-marpbur
 Dom' uairlib, dom' aitheáðaið,
 A n-aimpéir, a n-ercaine
 Fa deapa mo dóit-éirpað
 Do mac Aéða anglonnaiḡ,
 Nár pail neac dom' nerτ-ḡregra,
 Dá n-anað pem' aitébi-rea,
 D'a éir ní buð atḡuinec
 Mo coicli 'r mo comalta.
 Cibé báp pom' bérua,
 I n-díḡail mo ðerb-palað,
 Ar cáč; ir mo cen Cellach.

Mo cen.

Áct éena, ní h-aircío éapað ar éapaio in éoma rin éuingiriu,
 a Congail, ale, bar Cellac, áct mað bpač-éoma biðbað d'aplač
 a aimlepa ar a eapcapait. Áct éena ní d'pupταάτ ár n-ercapait,
 na d'imluað ar n-aimlepa tancadap Muimniḡ ir in máp-ḡluaiḡeð
 pa, áct ir d'atčur Ulað ocur d'innarpa allmapac; ocur atbept
 na bpačpa pa :

A Congail, na cuindig-riu
 Opm-pa in comait celḡ-ðuaitḡirig,
 Dilpiugad ḡluaiḡ paep-Múman,
 Tancadap pa'p toḡairm-ne,
 D'ár cobair, d'ár comdíḡiuð,
 D' ḡorítin h-ui Ainmipec,
 I n-aḡaið a eapcapað.
 Ní d'imluað ár n-aimlepa
 Tancadap in turupa,

Áct

After me [i. e. *my death*] on the Ultonians,
 I shall not henceforth be angered
 With the race of Hundred-battle Conn.
 I regret the number I have slain
 Of my nobles, of my fosterers,
 It was my disobedience to them and their malediction
 That caused the mutilation of my hand
 By the unvaliant son of Aedh [*Bennan*],
 Who no one thought, would be able to respond to me.
 Had he waited for my response
 He would not be a great slaughterer,
 My comrade and my foster-brother.
 Whatever kind of death shall overtake me,
 In revenging my just animosity
 On all; my affection to Cellach.

My affection," &c.

"Howbeit, this request is not indeed the entreaty of a friend from
 a friend, O Congal," said Cellach, "but the treacherous entreaty of
 an enemy pressing his misfortune on his foe. It was not surely to
 support our enemies, or to effect our misfortune, that the Momonians
 have come into this great hosting, but to put down the Ultonians
 and expel the foreigners;" and he said these words:

"O Congal, do not ask
 Of me the treacherous request,
 To oppress the noble host of Munster,
 Who came at our summons
 To assist us, to set us to rights,
 And to aid the grandson of Ainmire
 Against his enemies.
 It is not to effect our misfortune
 They have come on to this expedition,

Ác̃t pe luað ári leapa-ne
I caṭaib, i congalaib.

Α Congail.

Μαιτη, α Congail, ale, bar Cellaç, p̃per̃tail-riu mo ðomlann-ρα, ocur mo ðom̃pac boðer̃ta, ári iρ lóri lim-ρα ar léigiur d' uairlib ocur d' arð-m̃aiṭib Erienn d'poir̃t̃ced ocur d'poðbúg̃að. Acc am̃ ale, bar Congal, ní com̃aḁair̃ ári com̃pac; tu-ρα co h-aim̃ḁa ocur co h-imlan, m̃iri, umor̃po, ar n-am̃leóð co leaṭ-lámach. Ác̃t cena, in fuil α f̃ir̃ ag̃uṭ-ρα cá h-áðbar̃ f̃ár' t̃eic̃iur-ρα t̃ú mað gur̃ t̃par̃ta? Ní f̃eaḁar̃ umor̃po, α Congail, ar Cellaç, ac̃t mun ub ar̃ çair̃ðine in com̃altair̃, no d'uair̃li na h-aiðech̃ta. Leic ar̃ ale, α Chellaiḡ, ar Congal; báigiim-ri b̃riat̃ar̃ cum̃að f̃er̃p̃p̃oi lim-ρα g̃aṭ lẽp̃oach̃t ocur caṭ l̃im̃aipeṭ̃ do beḁíri m'aiðeḁa ocur m'ail̃em̃nóraiḡ for̃t̃ciḁi, f̃aen-m̃ar̃b̃a f̃a çol̃g̃-d̃éiri mo çlaíðim̃; ac̃t cena, iρ uime po t̃echiur-ρα ar̃ cach̃ mað d'inað, ocur ar̃ caṭ cath-laṭair̃'na çeil̃i, co n-aiṭim̃ d' m'ar̃p̃alta ar̃ uair̃lib ocur ar̃ ar̃p̃ð-m̃aiṭib Erienn, uair̃ po f̃eaḁar̃ naṭ buð f̃ear̃ aiṭi α f̃alað ná α éçpaiḁi ceṭ̃tar̃ uaiḁ̃o tar̃ éiri com̃laiño ocur com̃paiç α çeil̃i; ocur muna beim̃-ri ar̃ n-di-ceannað mo d̃óiti, ocur ar̃ leóð mo leaṭh-láma do g̃eb̃t̃á-ρα mo ḡleo-ρα co g̃aib̃t̃eṭ̃, ocur m' im̃laíḁi co h-aiṭb̃éil. Im̃ḡaib̃ in im̃air̃g̃, no f̃reḡair̃ in com̃pac, α Congail, ar Cellaç; Im̃ḡébat̃, α Chellaiḡ, ar Congal, ocur po b'annaḁ̃ lim̃ láṭair̃ d̃á p̃ánaç p̃iaḁ̃ d'p̃áçbaíl, ar̃ im̃ḡab̃aíl im̃laíḁi, ocur óic̃ ag̃ im̃b̃uaḁaḁ̃ iñoṭ̃i ḁar̃ m'éri; com̃ḁ̃ ann ar̃ber̃t̃ in laíð :

Annum̃ lim̃ ðul α cath̃ caim̃,
iρ óig̃ tar̃ m'éri ag̃ im̃ḡuim̃,

ba

▼ *For the future.*— ðoðer̃ta is used throughout this story, and in the best ancient Irish MSS. for the modern word f̃ear̃ta, i. e. for the future.

But to promote our welfare
In battles, in conflicts.

O Congal."

"Well then, Congal," said Cellach, "respond to my conflict and combat for the future^v, for I think that I have suffered enough of the nobles and arch-chieftains of Erin to be slaughtered and cut down." "Not so, indeed^w," said Congal, "for our conflict is not equal: thou art armed and perfect, I am mutilated and one-handed. But dost thou know why I have avoided thee hitherto?" "I do not, indeed, O Congal," said Cellach, "unless it was for the friendship of the fosterage, or for the nobility of the tutorage." "Desist, henceforward from such observations, O Cellach," said Congal; "I pledge my word that the more extensively and the more numerous my instructors and fosterers would be slaughtered, and prostrately mangled under the edge of my sword, the more I would like it. But the reason why I fled thee, from one place to another, and from one spot of contest to another, was that I might satisfy my animosity on the nobles and arch-chieftains of Erin, for I knew that neither of us would be fit to revenge his animosity or enmity after fighting and combating with each other. But had not my hand been mutilated and cut off thou shouldst *now* get from me a dangerous battle and terrible conflict." "Fly the contention or respond to the combat, O Congal," said Cellach. "I will fly from it, O Cellach," said Congal, "though it was seldom with me ever to quit a spot of contention where I happened to come, to avoid a combat, while youths should be contending there after me;" and he repeated this poem:

"Seldom with me to depart from a fair battle,
And youths after me exchanging wounds,

More

^w *Indeed*.—*Ūm* is used throughout this story as an expletive, like the Greek *δα*, or *αλλα*; but it is not used in the spoken Irish of the present day in any of the provinces.

ba menca lim anað ann,
 ðar éir cáich a ðuin ðalann.
 Nocha n-ðacaid mi-ri miam,
 pem' rémiur féin, tair na tair,
 fear mo pper-tail, ní fáit fann,
 aét máð Cellaic ir Domnall.
 Nir b' eagal lim Domnall ðil,
 ðo treáðað mo cuip comgil,
 aðáður tu-ðá, a laic luind,
 ir aipe nor imðabaim.
 Fáth þa teðim a cat cain,
 tu-ðá peð caic, a Chellaið,
 co n-ðíðlainð m'ðalað co h-oll,
 ar cáich pe n-ðul at' comlonn.
 Ða ðemim lim, a laic luind,
 áit i comðéððáir ár n-ðluind,
 cið cia fear uainð buð beó ðe,
 náic buð ðíðaltach ðpeipe.
 Conall Ðulban nap ðað pmaét,
 uainð po ðeimeð in cpaeb-ðlat,
 ir aipe rin, ní fáth fann,
 tpeiri ná caic a caém-ðland.
 Ingen rið Ulað ampa
 maðair Chonaill cat-ðalma,
 cið mac peatap puc leir uainð,
 ar n-enðnum 'ðá ðlainð com-ðpuaid.

Engnam

^x *Never*.—Nocha is used in the best MSS., and in the spoken Irish language throughout the greater part of the province of Ulster, for the negative ní, which is generally found in modern printed books, and in the spoken language in the other provinces. Nocha generally causes eclipsis, and ní aspiration of the initial conso-

More usual *is it* with me to remain in it
 Behind all wounding heroes.
 Never^x have I seen
 In my own time, east or west,
 A man to contend with me,—no silly boast,—
 Excepting only Cellach and Domhnall.
 I would not fear that the affectionate Domhnall
 Should pierce my fair body,
 But I fear thee, O valiant hero,
 And it is therefore I avoid thee.
 The reason that I shun in fair contest
 Thee more than all, O Cellach,
 Is that I might revenge my spite mightily
 Upon all the rest before meeting thee in combat.
 It was certain to me, O mighty hero,
 That where our efforts would come in collision,
 Which ever of us should survive,
 That he would not be a revenger of an aggression.
 Conall Gulban, who submitted to no control
 From us the branching scion sprung,
 Hence it is,—no weak reason—
 That his fair race are mightier than all others.
 The daughter of the illustrious king of Ulster
 Was the mother of Conall^y, the brave in battle,
 And though but the son of a sister, he carried away from us
 Our valour to his hardy race.

The

nant of the verb which follows it.

^y *Was the mother of Congal.* — In the tract on remarkable women, preserved in the Book of Lecan, fol. 193, it is stated that Indiu, daughter of Lughaidh, was the

wife of Niall of the Nine Hostages, and mother of the two Conalls, and of Eoghan, his sons. This does not agree with the statement in the text.

Engnam Ulað, garð a n-ðal,
 tré dúthcup a ðeð-mátar,
 peað macaib Neill, tiap ir tiap,
 a Conall ðlan á ðulbain.

Engnum Conaill, cunnð na cað,
 a tá peað cach a Cellað,
 á buiðbi a einéð, cen þaill,
 a clannaib cpoða Conaill.

Ir é po ðað þim-þa in cað,
 ir in Máirt-þi þop Muig Rað,
 clann Conaill map capað cloch,
 þem' aðaið að díth Ulltach.

Rop intaiðeéta uile,
 do þluað Þoðla þolt-buiðe,
 ð'þeiðem mo ðeabða þiu þin,
 Coibðenaið ocur Þíngin.

Rop intoiðeéta uile,
 do þluað Þoðla þolt-buiðe,
 ð'þeiðcem mo ðomlainð 'r in cað
 ocur Ceannþaelað þleaðach.

Rop intoiðeéta uile,
 do þluað Þoðla þolt-buiðe,
 ð'þeiðcem mo ðomlainð ðan éþað,
 ocur Conall, mac Þaðeðán.

Doilgi ná ðach ðleoð við þin,
 opð noða céð, a Chellað,
 comþac in laið, þuc mo lám,
 Maelðuin, mac Aaða Þennáin.

N₁

^s*Conall of Gulban.*—It is stated in an Irish romance, entitled *Eachtra Chonaill Gulbain*, that Conall, who was the youngest of the sons of Niall of the Nine Hostages, re-

The valour of the Ultonians,—fierce their prowess,—
 Through the inheritance of his good mother,
 Beyond the sons of Niall, east and west,
 Existed in Conall of Gulban.^s

The valour of Conall, prop in the battles,
 Exists more than all in Cellach,
 From the fierceness of his action, without doubt,
 Among the brave sons of Conall.

It was he met me in the battle
 On this Tuesday on Magh Rath,
 The race of Conall, like rocks of stone
 Are against me destroying the Ultonians.

It would have been worth the while of all to come,
 Of the yellow-haired forces of Fodhla,
 To view my conflict with
 Coibhdhenach and Finghin.

It would have been worth the while of all to come,
 Of the forces of yellow-haired Fodhla,
 To view my combat in the battle
 With Cennfaeladh the festive.

It would have been worth the while of all to come,
 Of the yellow-haired forces of Fodhla,
 To view my conflict without oppression
 With Conall, son of Baedan.

More difficult than any conflict of these,
 From thee I will not conceal it, O Cellach,
 Was the combat with the hero who carried off my hand,
 Maelduin, the son of Aedh Bennain.

My

ceived that cognomen from his having been Benbulbin, a mountain about eight miles
 fostered at Beann Gulbain, now corruptly to the north of the town of Sligo.

Ní h-eaḁ po bean díḁ' mo láim
engnum mic Aedá Bennáin,
acṫ in airmpeir tugur tall
ar mo deaḡ-aíḁ, ar Doimnall.

Ní h-eaḁ po bean díḁ' mo láim
engnum mic Aedá Bennáin,
acṫ in tí naḁ paise ann,
h-ua Ainmipeḁ na n-áirḁ-clann.

Annum.

Imthúra Ulaḁ ocur allmapach imríáir agaimḁ. Ar n-díṫ a
n-deḡ-ḁáine, ocur ar currúḡaḁ a cupaḁ, ocur ar n-erbaíḁ Congail
ḡan fíṫ a aieḁa, ocur ḡan airiúḡaḁ a fēḁma ag terarḡain a
ṫuaṫh ocur ic imdeḡail allmapach, íṫ ann rin po h-úrmaireaḁ
aco-rum ar aen-ḁomairli, ḡéi b'ingnaḁ Ulaḁ ocur allmáraiḡ ar
caḁ áirḁ íṫ in caṫ-raí ḁomraic rin d'úrmairi uile ar aen ḁomairli
ḡan iaḁaḁ n-imaḡallma impe do ḁénaḁ ḁóib, ocur ḡan cinḁeaḁ
cruaḁ-ḁainḡni ná comairli, ocur ba h-i comairli po ḁinnreḁ a
n-uail, a n-engnum, ocur a n-oglaḁur, a muirnn, a mīrṫec, ocur a
mīleatachṫ do claechlud ocur do ḁerṫ-imlaíṫ ar ḁlár, ocur ar
ṫime, ocur ar ṫeichṫige, ar mīṫeirṫ, ocur ar meatachṫ, ocur ar
mī-eaḡnam.

Níṫ ba claechlud coimḡe d'á cupaḁaib-rum in claeḁlod rin,
ocur níṫ ba h-aṫerrach báḡi na birḡ na blaḁ-nóir d' Ullṫaib na
d'allmapaḁaib in imlaíṫ rin ar ar fōirbraṫ in imairec ocur a
n-aigṫi d'impoḁ níṫ in airḁ-niḡ h-ua n-Ainmipech ar imḡabail
reann ocur ruḁaḁ-faebair ocur fōirṫnaḁa a fíṫ-laech, ocur cul-
reanḡ ḁromanna a caṫmīleḁ do leguḁ co lán-díler ar breiṫh a
m-biḁbaḁ. Íṫ d' idnaib na h-imḡabala rin po aṫṫuireḁar rum a
n-airm upreclaiḁe ocur a caṫhberṫi comlainḁ, ḡur ba h-erair
uaṫmar, upreailṫi, ocur ḡur ba bṫoṫnaḁ beo, biḁḡaḁ, boḁba, ocur
ḡur

My hand was not cut off me
 By the prowess of the son of Aedh Bennan,
 But through the disobedience which I offered
 To my good foster-father Domhnall.

My hand was not cut off me
 By the prowess of the son of Aedh Bennan,
 But by a person who was not there,
 The grandson of Ainmire of great tribes.

Seldom, &c."

Let us now treat of the adventures of the Ultonians and foreigners. After their nobles had been cut off, and their heroes vanquished, and after the disappearance of Congal without knowing his fate, and not observing his exertions in supporting his tribe and protecting his foreigners, they all came to one determination, though it was surprising that the Ultonians and foreigners should, from every part of the field, all come to one resolution without calling a meeting to confer in order to decide on the subject; and the resolution to which they came was to exchange and barter their pride, their prowess, their valour, their puissance, their courage, and their bravery, for feebleness, timidity, flight, ill-fame, cowardice, and dastardliness.

This exchange was no exchange of advantage to their heroes, and this barter for which they gave up the battle was not a barter of luck or prosperity, or fame to the Ultonians and foreigners, viz., they turned their faces from the monarch the grandson of Ainmire, to shun the spears and red blades, and to leave the shoulders of their heroes and the spines of their soldiers entirely at the mercy of their enemies. In consequence of the precipitation of their flight they cast away their arms of defence and warlike head-pieces, so that the great coats of mail, the spears, and the broad shields which the Ultonians and foreigners left on the middle of the field of battle, formed a startling, horrific,

ʒur ba corair c̃ruaid-ʒep, c̃por-aidlennach cumairc, ocur ʒur ba
 pal pa toll pal-ʒnimać pulainʒ cać laem-luirech, ocur láigheao,
 ocur lebar-rciać po páʒrat Ulaio ocur allmapaiz ar cept-lar na
 cath-laithech rin. Aćt cena, niri ćairbert ocur niri t̃onacul
 eniʒ na enʒnama d'Ulltaib na d'allmapachaib ep̃dein; uair c̃io
 aobal in édaib po páʒrat, itiri eaćaib, ocur armaib, ocur edaizib,
 ni h-aici po anrat, ocur ni h-uirpe po fuirʒedar flaiti Fuim̃o, na
 ʒlepi ʒaedel, na arit-maiti Epenn, aćt ir t̃rempi po t̃riallrat,
 ocur ir tairp̃ri po ćogairpet ic toʒpaim Ulaio ocur allmapać.
 Aćht cena, po pa toirp̃teć ocur po pa turćairp̃teć ʒlaplāth ocur
 ʒillannraio p̃ep n-Epenn d' aobuib ocur d' édaib in armuiz̃i d'
 paʒbail o p̃epaib Epenn ar p̃ocaiño a páʒbála. Dáiz̃ ba ćoirp̃erc
 ocur ba ćurp̃roo toʒpuma, ocur tinnenair d' p̃epaib Epenn paob-
 olúr, ocur p̃opleći na p̃ear p̃orćide, paen-m̃arb̃, ina puat-laiʒib
 paena, p̃eingcbela, puataiz̃i, poćar̃p̃na p̃uitib. C̃reata ocur cli-
 pemnać na laeć leonta laoar̃ta lećmar̃b ic tuitmennaiʒ ćiuʒ-ba
 aʒ imćairp̃ri aćep̃ʒi pa ćorair na cupao. Ocur̃ din pe h-imao
 na n-eap̃rać n-uat̃mar, n-up̃rcailti, ocur na n-arm n-edar̃la n-up-
 thar̃p̃na ocur na n-or-claidem n-up̃noćt i n-aicbelib in armuiz̃i.
 ʒur ba p̃eiõm p̃richnumach d'p̃epaib a n-im̃oín ar na h-aip̃lenʒaib
 ár̃muiz̃i pe h-ellinaćt in aicenta ic tinnenur na toʒpuma, ʒur ob
 eao a moo co p̃oirp̃ir Ulaio ocur allmapaiz̃i pa p̃eaoib ocur pa
 p̃ap̃aiz̃ib Ulaio, munbaō mup̃bell na mep̃aiz̃ećta ic mall-ćeim̃uʒao
 in moir-ĩluaz̃ ocur tuĩpleaoach in t̃iñdenair ic tairp̃erc na t̃ien-
 p̃ep. T̃ige, ocur toirp̃ʒal, ocur tuait̃-belach na t̃poch ic comʒabail
 a ćeli do ćap̃raćtain toiraiz̃ in t̃ećio pe h-ellinaćt na h-imʒabala.
 Cen co beoír na h-aćairi ocur na h-aip̃p̃deana rin ic aōmilleo
 Ulaio ocur allmapać, po b'im̃oia il̃p̃ana up̃baaoća eli ic p̃or̃tao,
 ocur ic p̃oćuʒao p̃oir̃p̃e d'á n-óʒbaōaib, ocur õp̃oinʒi d'á n-deʒ-daí-
 ñib, .i. cać aen uait̃ib ar ar ćuip̃ertar Congal ʒlair ocur ʒeim-
 leća pe cup in caća, do bádar̃ p̃ein na m-buaiz̃ib bair̃p̃-ćuip̃leaoća,
 bóoia

and grand heap, and a hard, sharp, confused pile, and a barrier of opposition not easily passable. However, this was no gift or reward of protection, or quarter to the Ultonians and foreigners; for though prodigious was the booty they left behind, consisting of steeds, weapons, and accoutrements, it was not at it the chiefs of the west, the choice of the Gaels, and the arch-chiefs of Erin, stopped or delayed, but they passed through it and flew over it, in pursuit of the Ultonians and foreigners. Howbeit, the recruits [hirelings] and calones of the men of Erin were loaded and enriched with the arms and spoils of the field of slaughter, which they obtained from the men of Erin merely for having gathered them. The men of Erin were impeded in their pursuit by the closeness and extensiveness of the mangled bodies stretched crosswise beneath their feet in feeble, wounded, and loathsome heaps of carnage; by the trembling and quivering of the wounded, mangled, and half-dead heroes gasping in death, and attempting to rise, under the feet of the pursuing heroes; and by the many loathsome, mangled heaps, and by the weapons strewed about, and the gold-hilted, naked, terrific swords, on the horrible field of slaughter, so that it was a work of circumspection for the men to save themselves from the hidden dangers of the field of slaughter, their minds being so bent on the rapidity of pursuit; so that their condition was such that the Ultonians and foreigners would have reached the forests and wildernesses of Ulster, had not the bewildering of the confusion impeded the movement of the great host, and the precipitation of hurry obstructed the mighty men. The thickness, tumultuousness, and misdirection of the wretches keeping one another back, each striving to be first in the retreat, such was their anxiety to shun the battle. And even though these symptoms and indications should not have been confusing the Ultonians and foreigners, there were still many other baleful causes which impeded and obstructed troops of their youths and bodies of their better people, namely, all
of

bóðba, ocur 1 n-ḡairtéðaiḡ ḡle-duaiḡpecha ḡabaiḡ, 'ḡá ḡorḡaḡ, ocur 'ḡá ḡoḡuḡaḡ ḡe laeḡaiḡ a leammana. Caḡ aen ðib ðin ḡo ðeliḡ ocur ḡo ðirḡerḡar á ḡorḡḡail ḡinḡenaiḡ, ocur a ḡuirleaðaiḡ ḡuaiḡbil ur-ḡoraiḡ na h-inḡabala, ðo ḡuaḡar 1 cenḡ a ḡeḡa co ḡo ðiceḡa ocur a laḡaiḡ ḡan lan-ḡoiḡill; uaiḡ ḡa m-beiḡ in ḡruinne co n-a ceḡḡaiḡ ar comur caḡ aen uaiḡib-ḡium ðo ḡéḡaḡ ar ḡorḡaḡ ocur ar imarḡaiḡ lúib ocur lan-ḡablaib ḡ'ḡáḡbáil caḡ aen iḡir aichniḡ ocur anaiḡniḡ ḡara eiḡ. Ro b'imḡa ðin eiḡail ocur inn-ḡomarḡa maḡma ocur miḡaraiḡ ar Ullḡaiḡ ocur ar allmarachaiḡ ir in uaiḡ ḡin. Ro b'imḡa aipeḡ ocur arḡ-ḡlaiḡ acurum ica ḡorḡaḡ ocur ica urḡabail ar n-urḡaiḡm a anala air ḡe ḡeinne na ḡoḡḡuma; ocur ḡer ic ḡorḡaḡ a ḡaraiḡ ocur a ḡomḡeneoil 'ḡá aḡaḡ ocur ḡa eaḡarḡuiḡi im anaiḡ ocur im urḡaiḡi aiḡi im ḡeḡ-ḡníḡ, ocur im ḡeḡḡaraiḡ ḡo ḡenam im ḡobaiḡ ocur im ḡuḡnomaiḡ a ḡeli. Aḡḡ ḡena ní ar ḡúir coḡaiḡḡi comluinḡ ḡo ḡuíḡleaiḡ aen ðuine acurum é-ḡein, aḡḡ ḡ'ḡáḡbail a ḡaraiḡ ocur a cumḡaiḡ ocur a ḡoiceli 1 n-iarḡnéir in áḡḡuiḡi ḡ'á éir, comaiḡ ḡiaiḡe ḡo ḡoipeḡ ḡein a ḡeḡm ocur a ḡorḡaiḡi na ḡoréicne. Ocur ðin ḡo b'imḡa ḡer ḡotal, ḡuaiḡniḡ, ḡar-inḡill, ḡaeḡi ḡeneoil ḡan ḡairḡer ḡan ḡaraiḡ ḡan ḡḡelmaiḡeḡḡ ḡe ḡamnellaib in ḡeḡiḡ, ḡe ḡainḡemaiḡ na ḡoḡḡuma.

Ocur ðin ḡo b'imḡa ḡer ḡan uipearḡaiḡ ḡéime, na coirḡi, na ceḡḡ-imḡeḡḡa, leime na laḡaiḡ, na lan-ḡablaib, ocur e ic luamain ocur ic lain-eiḡelaiḡ ḡ'á ḡuaiḡlib ocur ḡ'á ḡéḡ-lamaiḡ ic ḡarḡaḡḡaiḡ ḡoraiḡ in ḡeḡiḡ, ḡe h-aḡḡiur na h-inḡabala. Ro b'imḡa anḡ ðin aen ḡáime imḡa eli ḡan áḡḡem, ḡan ainḡniúḡaḡ orḡo, ic urḡḡiall eiḡemaiḡ co h-áḡḡaḡa, ocur ic ḡinḡḡena ḡaraiḡ co ḡḡealḡaiḡi, cen co ḡuaḡaraiḡ a ḡḡeaḡḡa im anaiḡ acu ná h-imurḡaiḡe imḡu.

Aḡḡ ḡena, ní ḡaimic ḡo ḡlaine a ḡáirḡi ná ḡ'ḡairḡḡiḡe a inḡḡeḡḡa aen ðuine ḡ'ḡairḡnéiḡḡeḡ co h-uilíḡe éḡḡa ocur ilḡiana in áḡḡuiḡe ḡin, mine canḡá co cumaiḡ; uaiḡ m ḡéḡna ḡ' Ullḡaiḡ ar,
aḡḡ

of them on whom Congal had put locks and fetters before the commencement of the battle, were now impeded and detained by them as dreadful up-tripping spancels and as truly oppressive snares of distress, for the heroes of the pursuit. But such of them as had separated and escaped from the furious bewildering of precipitation, and from the awkward stumbling in the front of the flight, took to their heels vigorously and left the field unhesitatingly; for should each of them possess the world with its cattle, he would have given it for superabundance and excess of fleetness and speed to leave every one, both known and unknown, behind. At this hour many were the kinds and signs of defeat and prostration on the Ultonians. Many a toparch and arch-chief of them was stopped and captured when out of breath by the rapidity of the retreat; one man stopping his friend and relation, to request and beseech him to halt and make a stand, and display good deeds and vigour, to aid and assist one another; but it was not for the purpose of sustaining the battle that any of them thus addressed the other, but to leave his friend, companion and comrade behind in the slaughter, in order that he himself might advance the farther from the exertion, struggle, and violence of the pursuit. And many a haughty, nobly-dressed, well-attired, nobly-born man was without leap, without vigour, without attire by the faintness of the flight and the oppressiveness of the pursuit.

And also there was many a man who wanted not of step or leg or power of motion, of leap or speed, bounding and flying with his shoulders and arms striving to be foremost in the retreat from the eagerness of the flight. There were many others, however, who could not be reckoned or named valiantly preparing for the deeds of arms, and vigorously preparing for valour, although they did not meet a response, the enemy not having staid or waited with them.

Howbeit, there came not any person who, either by the clearness of his wisdom or extent of his intellect, who could fully relate the
losses

αἶτ ρέ ἑῶ πα Περδομὺν πυλεχ, mac Imomain, ocur ní térna d'
allmapaḁaib app, αἶτ Dubdíað dpuí, ocur laeḁ lán-marb ma leaḁ-
coir, map porḡler Conall Clogaḁ in mað eli :

Νί τέιτ beo do'n τ-ρluaḡ dap muiρ,
τic le Congal, mac Scannail,
αἶτ aen laeḁ luðiuρ ḡo h-oir,
in pian, ocur aen 'na leaḁ-coir.

^t *Conall Clogach*.—He was a brother of King Domhnall, the hero of this story, and is generally called the *píḡ-óinníu*, or royal simpleton. For some account of him, see Keating's account of the Convention of Druim Ceat, in the reign of Aedh, son of Ainmire.

^u *His leg*.—In the vellum copy no notice

losses and various slaughters of that battle-field, unless it should be given in a summary; for there escaped not of the Ultonians but six hundred men who were under Ferdoman the Bloody, son of Imoman; and there escaped not of the foreigners but Dubhdiadh, the Druid, who swam across to Scotland without ship or barque with a dead hero tied to his leg, as Conall Clogach^t testifies in another place:

“There passed not alive of the host over the sea,
Which had come with Congal, son of Scannal,
But one hero who went frantic
Upon the sea, and one fettered to his leg^u.”

is given that the story ends here, but in the paper one the following words, which occur in this place, imply its conclusion:—
Comó do rǵélaib caza Muigí Raé co

nuige rín, i. e. “so far the stories of the Battle of Magh Rath.” — See Note at the end of the Feast of Dun na n-Gedh, pages 86, 87.



ADDITIONAL NOTES.

ADDITIONAL NOTES.

NOTE A. *See page 2.*

IN the following pedigree of Domhnall, the grandson of Ainmire, monarch of Ireland, and hero of the Battle of Magh Rath, the Editor has followed the most ancient and most authentic manuscript authorities. Whether the series from Ugaine, or Hugony the Great, down to king Domhnall, is a correct pedigree or not, the Editor can neither assert nor deny; it appears correct, inasmuch as the number of generations, allowing thirty years to a generation, will be found to agree with the period of time stated in Irish history to have elapsed from Hugony to Domhnall. But this is not enough to prove its authenticity, for supposing it to have been fabricated, the forger, if he were acquainted with the average number of years to be allowed for each generation, might have invented names, *ad libitum*, and given them the appearance of a real genealogical series. Whether this pedigree was so forged or not must be ascertained from the authenticity of the documents on which the list of the Irish monarchs rests, and from its general agreement with our authentic history. Indeed if the pedigree of any Irish line be correct it is that of the northern Hy-Niall from the period of the introduction of Christianity, but whether it is to be depended upon or not for the period before Christianity, cannot be satisfactorily proved until the question be settled when the Irish first had the use of letters and the power of committing their pedigrees to writing.

Barnard, Bishop of Killaloe, in his Inquiry concerning the Origin of the Scots in Britain (*Trans. Royal Irish Acad.* vol. i. Antiq. p. 27), has given us the following opinion respecting the authenticity of the Irish genealogical tables:—"The Irish genealogical tables which are still extant, carry intrinsic proofs of their being genuine and authentic, by their chronological accuracy and consistency with each other, through all the lines, collateral as well as direct; a consistency not to be accounted for on the supposition of their being fabricated in a subsequent age of darkness and ignorance, but easily explained if we admit them to have been drawn from the source of real family records and truth."

PEDIGREE OF KING DOMHNALL.

1. Ugaine Mor, monarch of Ireland, A. M. 3619, according to O'Flaherty's Chronology.
2. Cobhthach Cael Breagh, monarch of Ireland, A. M. 3665.
3. Meilge Molbthach, monarch of Ireland, A. M. 3696.
4. Iarangleo Fathach, monarch of Ireland, A. M. 3721.
5. Connla Cruaidhcealgach, monarch of Ireland, A. M. 3734.
6. Olioll Caisfhiachlach, monarch of Ireland, A. M. 3738.
7. Eochaidh Foiltleathan, monarch of Ireland, A. M. 3768.
8. Aengus Tuirmeach, monarch of Ireland, A. M. 3787.
9. Enna Aighneach, monarch of Ireland, A. M. 3831.
10. Labhraidh Lore.
11. Blathachta.
12. Easaman.
13. Roighne Ruadh.
14. Finnlogha.
15. Finn.
16. Eochaidh Feidhleach, monarch of Ireland, A. M. 3922.
17. Finn Eamhna.
18. Lughaidh Sriabh-n-dearg, monarch of Ireland, A. D. 65.
19. Crimthann Nianar, monarch of Ireland, A. D. 74.
20. Feradhach Finnfeachtnach, monarch of Ireland, A. D. 95.
21. Fiacha Finnola, monarch of Ireland, A. D. 119.
22. Tuathal Teachtmhar, monarch of Ireland, A. D. 130.
23. Feidhlimidh Reachtmhar, monarch of Ireland, A. D. 164.
24. Conn of the Hundred Battles, monarch of Ireland, A. D. 177.
25. Art, the Solitary, monarch of Ireland, succeeded A. D. 220, slain in 250.
26. Cormac Ulfada, monarch of Ireland, A. D. 254.
27. Cairbre Lifeachair, monarch of Ireland, A. D. 277.
28. Fiacha Sraibhtine, monarch of Ireland, A. D. 297.
29. Muireadhach Tireach, monarch of Ireland, A. D. 331.
30. Eochaidh Muighmheadhoin, monarch of Ireland, A. D. 358.
31. Niall of the Nine Hostages, monarch of Ireland, A. D. 379.
32. Conall Gulban, chief of Tirconnell, slain A. D. 464.
33. Fergus Cennfota.
34. Sedna.
35. Ainmire, monarch of Ireland, succeeded in 568, died in 571.
36. Aedh, monarch of Ireland, succeeded in 572, died in 599.
37. Domhnall, monarch of Ireland, the hero of the Battle of Magh Rath, succeeded in 628, and died in 642.

NOTE B. *See page 19.*

Nothing is more certain than that neither Bishop Erc of Slane, nor any of the other twelve distinguished saints of the primitive Irish Church, could have been living at the period to which this story refers, and, as has been already remarked, it is highly probable that some serious errors have crept into the text through the carelessness of transcribers. The Irish writers, however, were in the habit of ascribing acts to their saints centuries after they had passed from this world. For instance, whenever any sudden misfortune had happened to the plunderer of a distinguished Irish church, it was said to have been caused by the patron saint of that church, either through his intercession, or by his spiritual presence in corporeal form. Thus we are told that after Felim Mac Crimhthainn, king of Cashel, had plundered Clonmacnoise, in the year 846, he saw the spirit of Saint Kieran, patron of that church, approach him with his crozier in his hand, of which he gave him a thrust which caused an internal disease, of which the king afterwards died. It is also recorded that in the year 1130 one of the Danes of Limerick robbed the altar of Clonmacnoise of several valuable cups and chalices, and repaired with his booty to Cork, Lismore, and Waterford, with the intention of setting sail for some foreign country, but that Saint Kieran met him wherever he went with his crozier, and caused contrary winds, so that he could not pass out of the country. The story is given as follows in Mageoghegan's Translation of the Annals of Clonmacnoise, made in 1627 :—"The Jewells that were stolen from out the Church and Alter of Clonvicknose were found with one Gillecowgan, a Dane of Limbrick, the said Gillecowgan was apprehended by Connor O'Brien, and by him delivered over to the Family [i. e. Monks] of Clonvicknose, who at the time of his arraignment confessed openly that he was at Cork, Lismore, and Waterford expecting for wind to goe over seas with the said jewells. All the other passengers and shippes passed with good gales of wynde out of the said townes save only Gillecowgan, and said as soon as he would enter a Shipp-board any Ship he saw Saint Queran with his staff or Bachall return the Shipp back again untill he was soe taken ; this much he confessed at the time of the putting of him to death by the said Family."

We also read that when the Earl Strongbow was dying, he acknowledged that he saw Saint Bridget of Kildare coming over him in his bed, and that she struck him in the foot, on which she inflicted a wound, which afterwards mortified and caused his death. These and several similar instances would almost induce one to believe that the writer of this story intended his readers to understand that these saints were only spiritually present ; but still it is certain, from the manner in which he speaks, that he supposed these saints to have been living at the period to which he refers.

NOTE C. *See pages 33-42.*

PEDIGREE OF CONGAL, KING OF ULIDIA.

1. Rudhraighe Mor, monarch of Ireland, A. M. 3845, and ancestor of the Clanna Rudhraighe.
 2. Gingè.
 3. Caipè.
 4. Fiacha.
 5. Cas.
 6. Amergin.
 7. Conall Cearnach.—See Annals of Tighernach at A. D. 33.
 8. Irial Glunmhar, king of Uladh, or Ulster, for forty years.—See Tighernach, ad ann. 42-82.
 9. Fiacha Finamhnais, king of Ulster for twenty years.—Ann. Tig. ad ann. 82.
 10. Muiredhach.
 11. Finnochadh.
 12. Dunchadh.
 13. Giallachadh.
 14. Cathbhadh.
 15. Rochraidhe.
 16. Mal, monarch of Ireland for four years, and king of Ulster for thirty-five years.—See p. 329.
 17. Ferb.
 18. Bresal.
 19. Tibraide Tireach, king of Ulster for thirty years.—Tighernach, ad ann. 181.
 20. Fergus Gailine.
 21. Aengus Gaibhnén, king of Ulster for fifteen years.—Tighernach, ad ann. 222.
 22. Fiacha Araidhe, ancestor of the Dal Araidhe, and king of Ulster for ten years.—Ib. ad ann. 236.
 23. Cas.
 24. Feidhlim, king of Ulster for seven years.
 25. Imchadh, king of Ulster for eight years.
 26. Ros, king of Ulster for two years.—Tighernach, ad ann. 248.
 27. Lughaidh.
 28. Eochaidh Cobha.
 29. Crunbadhruighe, king of Ulster for twenty-two years.
 30. Caelbadh, king of Ulidia for fifteen years, and monarch of Ireland for one year, slain A. D. 358.
 31. Connla, who was cotemporary with St. Patrick.
 32. Fothadh.
 33. Maine.
 34. Connla.
 35. Eochaidh, king of Ulidia for twenty years, died in the year 553.—Ann. Tig.
 36. Baedan.
 37. Fiachna Lurgan, also called Fiachna Finn.
-
- | | | |
|-----------------------------------|----------|-----------------------|
| 38. Scannlan of the Broad Shield. | Cellach. | Mongan, slain in 625. |
|-----------------------------------|----------|-----------------------|
39. Congal, who fought the Battle of Magh Rath against the monarch Domhnall in 637.

LIST OF THE KINGS OF ULSTER WHO DWELT AT EMANIA, EXTRACTED FROM THE
ANNALS OF TIGHERNACH, AS PUBLISHED BY DR. O'CONOR.

1. Cimbaeth Mac Fintain, eighteen years, ante Christum, 305.
2. Eochaidh Faebhur, son of Fedach, twenty years A. C. 247.
3. Conchobhar Roth, son of Cathair, thirty years A. C. 204.
4. Fiachna, son of Feidhlim, sixteen years A. C. 179.
5. Daire, son of Forgo, seventy-two years A. C. 116.
6. Enda, son of Rochadh, five years A. C. 92.
7. Fiach, son of Fadhcon, twelve years A. C. 89.
8. Finnochadh, son of Baicedh, twelve years.
9. Conchobhar Mael, son of Fuith, twelve years A. C. 63.
10. Cormac, son of Lactighe, seventeen years A. C. 48.
11. Mochta, son of Murchuradh, three years A. C. 47.
12. Eochaidh, son of Daire, three years A. C. 44.
13. Eochaidh, son of Loich, three years.
14. Fergus, son of Leide, twelve years A. C. 31.
15. Conchobhar Mac Nessa, sixty years A. C. 25, obiit A. D. 37.
16. Cumscrach, son of Conchobhar, three years.
17. Glaisne, son of Conchobhar, nine years.
18. Irial Glunmhar, the son of Conall Cearnach, forty years A. D. 44.
19. Fiacha Finamhnais, son of Irial Glunmhar, twenty years, slain A. D. 82.
20. Fiatach Finn, twenty-six years A. D. 108.
21. Elim Mac Conrach, ten years A. D. 128.
22. Mal Mac Rochraidhe, thirty-three years A. D. 135.
23. Bresal Mac Briuin, nineteen years A. D. 162.
24. Tibraide Tireach, thirty years A. D. 181.
25. Ogaman, son of Fiatach Finn, twelve years A. D. 211.
26. Aengus Gaibhnen, fifteen years A. D. 222.
27. Fiacha Araidhe, ten years A. D. 236.
28. Fergus Duibhdedach and his brothers, four years A. D. 248.
29. Ros Mac Imchadha, one year [or two, according to other authorities] A. D. 249.
30. Aengus Finn, son of Fergus Duibhdedach, one year, 250.
31. Fergus Fogha, the last full king of Ulster, who resided at Emania seventy-five years, 254 A. D., slain 332.

LIST OF THE KINGS OF ULIDIA, OR NOMINAL KINGS OF ULSTER, FROM THE DESTRUCTION OF EMANIA IN 333, TO CONGAL, WHO WAS SLAIN IN THE BATTLE OF MAGH RATH, TAKEN FROM DUALD MAC FIRBIS'S GENEALOGICAL BOOK, p. 528.

These kings, as before observed, though called by the Irish writers kings of *Uladh* or Ulster, possessed only that part of the province extending from Newry to Slemmish, in the county of Antrim, and from Gleann Righe and the Bann to the sea. On this subject O'Flaherty has written the following observation in his *Ogygia*, Part III. c. 78, p. 372:—"Quamvis autem apud scriptores patrios sic eos vocare moris sit, titulo tenus solum ita appellandi sunt, postquam ab Orgiellæ conditoribus, et non ita diu postea à Nielli Magni regis Hiberniæ filiis universa fere Ultonia manu potenti esset subacta: Rudricia gente, ac Dalfiatachia (Herimonis quidem è sobole, sed Rudriciis a multis sæculis inserta) intra unius pene comitatus Dunensis terminos, quam prisce Ulidiam dixerunt, conclusis. Hinc igitur hujus ditionis principes non Ultoniæ, sed Ulidiæ reges discriminis ergo in posterum dicemus. In quâ ditione pauci e Rudriciis rerum summa potiti sunt præ Dalfiatachiis, qui eam ad ingressum istuc Anglorum, Anno 1177, tenuerunt, sicut pauci è Dalfiatachiis reges Ultoniæ erant præ Rudriciis ante excidium Emania."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunnbadhruighe, twenty years.
3. Fraechar, son of Crunnbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunnbadhruighe, fifteen years. He was slain in the year 361, according to the Annals of Innisfallen.
6. Saran, son of Caelbadh, twenty-six years.
7. Eochaidh, son of Muiredhach Muinderg, twenty-four years.
8. Cairell, son of Muiredhach Muinderg, twenty-three years. He flourished in the year 508 according to the Annals of Tighernach.
9. Eochaidh, son of Connla, twenty years. He died in the year 553 according to the Annals of Tighernach.
10. Fergus, son of Aengus, son of Oilill, son of Forgo, four years. He is mentioned in the Annals of Tighernach at the year 554.
11. Deman, son of Cairell, four years. He died in the year 571 according to the Annals of Ulster.
12. Baedan, son of Cairell, twenty years. He died in the year 581 according to the Annals of Tighernach. He made an attempt at recovering the ancient palace of Emania in 578, but was repulsed by the Clann Colla.

13. Aedh Dubh, son of Suibhne, seven years. He was slain, according to the Annals of Tighernach, in the year 588.
14. Fiacha Craich, son of Baedan, son of Cairell, thirty years. He was slain by the Picts in 608.
15. Fiachna, son of Deman, son of Cairell, two years. He fled from the Battle of Cuil Cael in 601, according to the Annals of Ulster, and was slain in the Battle of Ardecoran, in Dal Riada, in the year 627.
16. Congal Claen, son of Scannlan of the Broad shield, was king of Ulidia ten years, when he was slain in the Battle of Magh Rath.

NOTE D. See pages 108 and 109.

THE ANCIENT DIVISION OF TIME.

The smaller divisions of time here given have long fallen into disuse. They are to be found, however, in many of the ancient writers on technical chronology.

In Bede's works (tom. i. col. 117. Basil, 1563) there is a tract entitled *De Divisionibus temporum*, written in the form of a dialogue between a master and his disciple, in which the fourteen divisions of time are thus enumerated—"Atomus, momentum, minutum, punctus, hora, quadrans, dies, hebdomada, mensis, vicissitudo triformis, annus, cyclus, ætas, seculum, mundus:" and for this the authority of Isidorus [Hispalensis] "in Libro Etymologiarum quinto et decimo tertio" is cited.—See the works of Isidore, edited by Fr. Jac. de Breul. Fol. Col. Agrip. 1617, Lib. v. c. 29, and Lib. xiii. c. 29.

There is also a dialogue *De Computo*, attributed to Rhabanus, abbot of Fulda, who flourished in the ninth century, published by Baluze, Miscellan. Sacr. tom. i. p. 1, 8vo. Paris, 1678, or tom. ii. p. 62, of the folio edition, edited by Mansi; Lucæ. 1761. In this work the divisions of time are thus given:—"DISCIPULUS. Divisiones temporis quot sunt? MAGISTER. Quatuordecim. DISC. Quæ? MAG. Atomus, ostentum, momentum, partes, minutum, punctus, hora, quadrans, dies, mensis, vicissitudo, annus, seculum, ætas." In the definitions, however, of the relative magnitudes of these parts of time Bede and Rhabanus differ both from each other and from our author.

Bede (col. 119) thus explains the origin of the atom:—"Momentum dividis in duodecim partes, unamquamque partem de duodecim partibus momenti dividis in quadraginta septem partes, quadragesima septima pars, quingentesima sexagesima pars momenti. Sic est atomus in tempore. Si autem colligis simul quadraginta septem duodecies invenies quingentos sexaginta quatuor atomos." That is to say, a moment contains $12 \times 47 = 564$ atoms.

He defines a moment to be the space of time "*quamdiu palpebræ requiescunt*," and he tells us that four moments make a minute, ten minutes a point; five lunar, or four solar points an hour; six hours a quadrant; four quadrants a day.

With Rhabanus, an atom is the 376th part of an ostentum: an ostentum is the sixtieth part of an hour: a moment the fortieth part of an hour, containing one ostentum and an half, or 564 atoms.

A part, so called "*a partitione circuli zodiaci, quem tricenis diebus per menses singulos findunt*," contains two moments and two-thirds, or four ostents, and therefore 1504 atoms.

A minute, "*a minore intervallo, quasi minus momentum, quia minus numerat, quod majus implet*," is the tenth part of an hour, and is therefore equivalent to a part and a half, or four moments, i. e. six ostents, or 2256 atoms.

A point (*punctus*) "*a parvo puncti transcensu qui fit in horologio*," is the fourth part of an hour (in certain lunar computations the fifth), and contains two and a half minutes, three and three-fourth parts, ten moments, fifteen astents, and 5640 atoms. So that an hour, in the solar computation, contains four points, ten minutes, fifteen parts, forty moments, sixty ostents, and 22,560 atoms.

The quadrant is the fourth part of a day, and a day contains, therefore, twenty-four hours, ninety-six points, 240 minutes, 360 parts, 960 moments, 1440 ostents, and 541,440 atoms.

According to the Irish author the atom is the 376th part of an ostent; an ostent two-thirds of a bratha; a bratha three-fifths of a part; a part two-thirds of a minute; a minute two-fifths of a point; a point one-fourth of an hour; an hour one-sixth of a quarter; and a quarter the fourth part of a day.

So that the day contains four quarters, twenty-four hours, ninety-six points, 240 minutes; 360 parts; 600 brathas; 900 ostents, and 338,400 atoms.

Upon a comparison of these tables it will be seen that the atom of Rhabanus is five times, and the Irish atom eight times the atom of Bede.

It appears also that the *bratha* of the Irish author is in like manner eight times the *momentum* of Bede, which identifies these divisions, the Irish atom being the 564th part of the bratha, as the atom of Bede is the 564th part of the momentum.

The Irish word *bpaṛa*, therefore, appears to have relation to Bede's definition of a moment, *quamdiu palpebræ requiescunt*; *bpaṛa*, *bpaṛpa*, or *bpaṛa na pula*, "the twinkling of an eye," is a phrase still in common use in the south of Ireland: although it is now more generally pronounced *ppeabaō na pula*, the starting of an eye; *na bī ppeaba na pula muic*, "do not be the twinkling of an eye away." This is stated on the authority of Mr. Eugene Curry, who has furnished the following example from an

ancient romance, entitled "The Wanderings of Maelduin's Canoe," copies of which are preserved in the Leabhar na h-Uidhre, and in a vellum MS. in the Library of Trinity College, (H. 2. 16.)

·Fóceirpoat ar riarpeim him muir naill cormail fpi nél, ocur an oap leó-peoin nír faelpao fein naó in cupac co n-acatar iarrain fó'n muir foéib annír dúine cumtaéeta ocur tír álaino, ocur at ciat anmanna mop n-uatmar, biaptaíoe h-i cpuno ano, ocur táin o'almaim ocur moilib immion cpuno im macuairio, ocur fear co n-a apm hi fappao in épaino co pciat, ocur gai, ocur claiuib. Amail at connaircepeoe in n-anmanna móp ut boi ip in cpuno, téit ar rpor teceo pa cetóip. Sinip in t-anmanna a braigie uao ap in épuno, ocur fupmio a éeno i n-opuim in oaim ba mo do'no almai, ocur ppenngair laip ip in épaino, ocur nor iéeno fo céatóip fpi a braéao pua.

"They then turn away (from that island) into another sea, which was like unto a cloud, and they scarcely had turned off, as they thought, when they saw in the sea under them fortified mansions and a fine country; and they perceived a great terrific serpentine animal in a tree there, and a flock of cattle, large and small, around the tree, and an armed man near the tree, with a shield, spear, and sword. When they saw the great monster in the tree they immediately retreated away. The monster stretched forth his neck out of the tree, and darting his head into the back of the largest ox of the herd, dragged him into the tree, and immediately devoured him in the *twinkling of an eye*."

The dictionaries do not give the word *braéa* in any of the foregoing forms: but we find *bpeab* and *ppeab*, a bounce, a start. Armstrong, in his Gaelic Dictionary, has the word *ppab-íuil*, a blear eye, a rheumy eye: also *ppioib* and *ppioabó*, a wink or twinkle of the eye. These words are probably of cognate origin.

It may be observed, that in the system of the Irish author the ostent and the bratha are together equal to a part, or the fifteenth of an hour; and that the ostent is equal to 376 atoms, as in the system of Rhabanus, although the value of the atom itself differs, the Irish atom being eight-fifths of the atom of Rhabanus. It is likewise remarkable that the bratha of the Irish author, like the moment of Rhabanus, is equal to one ostentum and an half; thereby again identifying the bratha with the moment.

Bede makes no mention of the Ostentum in the work which has been above quoted: but in another treatise, *De temporum ratione*, cap. ii., he attributes its origin to astrological speculations, and speaks of it thus:—"Attamen Mathematici in explorandis hominum genitivis, ad atomum usque pervenire contendunt, dum Zodiacum circulum in xii. signa, signa singula in partes xxx., partes item singulas in punctos xii., punctos

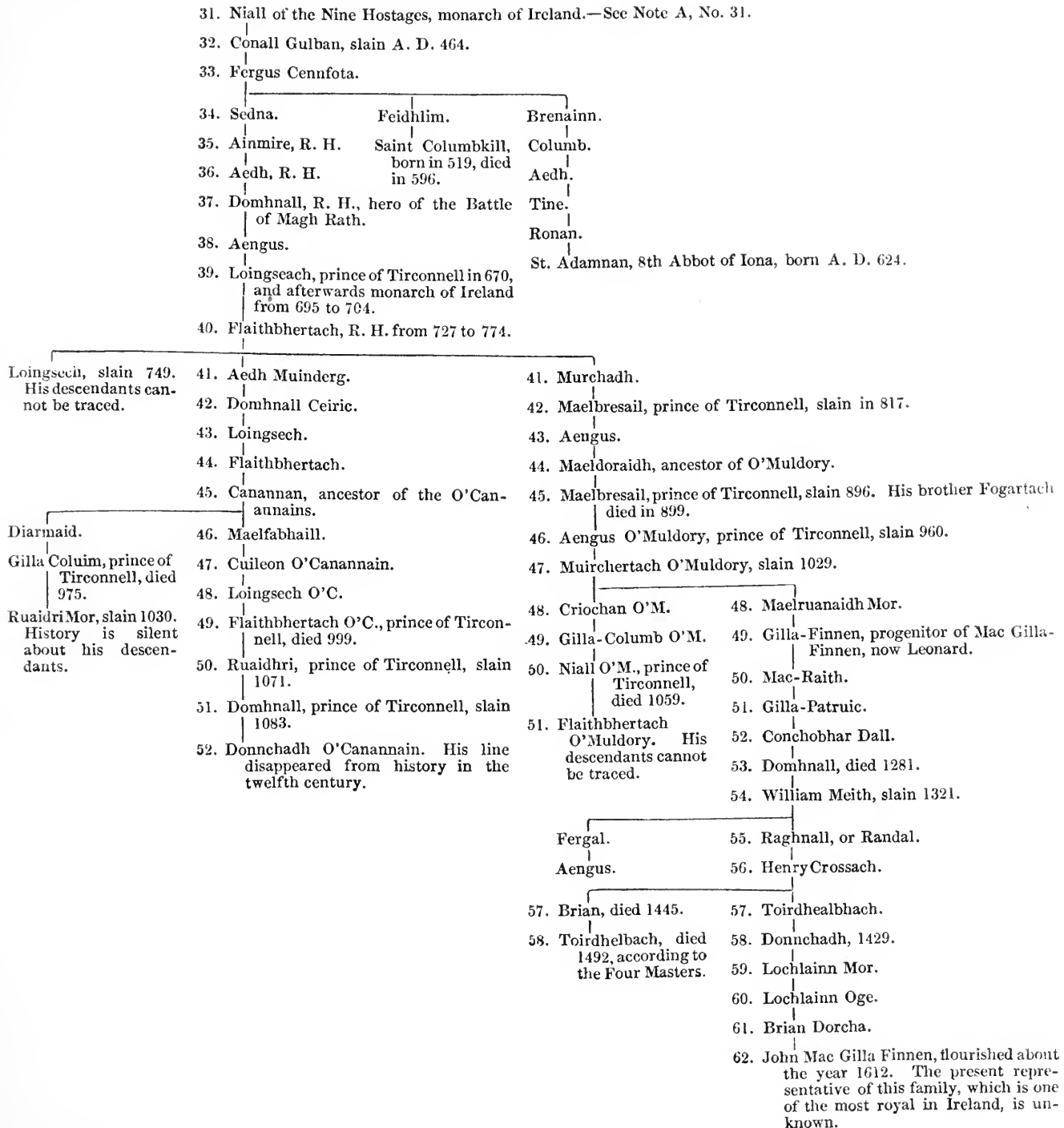
singulos in momenta xl., momenta singula in ostenta lx., distribuunt, ut considerata diligentius positione stellarum, fatum ejus qui nascitur quasi absque errore deprehendatur.”—(Opp. tom. ii. p. 53.) See also the Gloss of Bridefurstus Ramesiensis on this Treatise of Bede.

The following Table, exhibiting the several subdivisions of time, in parts of an hour, as they are given by our author, by Rabanus, and by Bede, may be convenient to the reader.

| | Irish. | Rhabanus. | Bede. |
|----------------------|-------------------|-------------------|--------------------|
| An atom, | $\frac{1}{14100}$ | $\frac{1}{22560}$ | $\frac{1}{112800}$ |
| An ostent, | $\frac{2}{75}$ | $\frac{1}{60}$ | |
| A bratha, | $\frac{1}{25}$ | | |
| A moment, | | $\frac{1}{40}$ | $\frac{1}{200}$ |
| A part, | $\frac{1}{15}$ | $\frac{1}{15}$ | |
| A minute, | $\frac{1}{10}$ | $\frac{1}{10}$ | $\frac{1}{50}$ |
| A point, | $\frac{1}{4}$ | $\frac{1}{4}$ | $\frac{1}{3}$ |
| An hour, | 1 | 1 | 1 |
| A quarter, | 6 | 6 | 6 |

NOTE E. See pages 99 and 165.

GENEALOGICAL TABLE, SHOWING THE DESCENT OF O'CANANNAN, O'MULDORY, AND MAC GILLAFINNEN, NOW LEONARD.

N. B.—The Letters R. H. signify *Rex Hiberniæ*, in this Table. The Numbers are continued from Note A.

NOTE F. See page 99.

TABLE SHOWING THE DESCENT OF O'DONNELL, O'GALLAGHER, O'DOHERTY, AND O'BOYLE.

| | | |
|--|--|---|
| 34. Sedna.—See Note E, No. 34. | | |
| 35. Ainmirc, R. H. from 568 to 571. | | 35. Lughaidh, ancestor of the Cinel Luighdheach. |
| 36. Aedh, R. H. from 572 to 599. | | 36. Ronan. |
| 37. Maelcobha, R. H. from 612 to 615. He was the eldest son of the monarch Aedh. | | 37. Garbh. |
| | | 38. Cennfacladh. |
| 38. Cellach, R. H. from 642 to 654. | Fiaman. | 39. Muirchertach. |
| 39. Domhnall. | Macgal. | 40. Dalach, youngest son, died in 868. |
| 40. Donnchadh. | Dochartach, progenitor of O'Doherty. | 41. Eignechan, died in 901. |
| 41. Ruaidhri. | Macngal. | 42. Domhnall Mor, progenitor of the O'Donnells. |
| 42. Ruarcán. | Donnchadh O'D. | 43. Cathbharr. |
| 43. Gallchobhar, ancestor of O'Gallagher. | Maenghal O'D. | 44. Gilla-Christ O'D. died 1038. |
| 44. Magnus. | Domhnall O'D. | 45. Cathbharr O'Donnell. |
| 45. Donnchadh O'Gallagher. | Donnchadh Donn O'D. | 46. Conn O'Donnell. |
| 46. Amhlaoibh O'G. | Domhnall Finn O'D. | 47. Tadhg O'Donnell. |
| 47. Domhnall O'G. | Conchobhar O'D. | 48. Aedh O'Donnell. |
| 48. Diarmaid O'G. | Diarmaid O'D. | 49. Domhnall O'Donnell. |
| 49. Aedh O'G. | Muirchertach O'D. | 50. Donnchadh O'Donnell. |
| 50. Maelruanaidh O'G. | Aengus O'D. | 51. Eignechan, died 1205. |
| 51. Nichol O'G. | Ruaidhri O'D. | 52. Domhnall Mor, died 1213. |
| 52. Donnchadh O'G. | Domhnall O'D. | 53. Domhnall Og, died 1264. |
| 53. Fergal O'G. | Conchobhar O'D. | 54. Aedh, 1333. |
| 54. Aedh O'G. | Aendiles O'D. | 55. Niall Garbh, 1348. |
| 55. Gilla-Coimhde O'G. | Domhnall, died 1342. | 56. Toirdhelbhach an Fhiona, 1415. |
| 56. Nichol O'G. | John O'D., succd. 1342. | 57. Niall Garbh, 1437. |
| 57. John O'G. | Domhnall Og, died 1374. | 58. Aedh Ruadh, 1505. |
| | Conchobhar an einigh O'D., died 1413. | 59. Aedh Dubh, 1537. |
| | Domhnall, died 1440. | 60. Magnus, 1563. |
| | Brian Dubh, died 1496. | 61. Aedh, died 1600. |
| | Conchobhar Carrach, died 1516. | 62. Aedh Ruadh, fled to Spain where he died in the year 1602. His brother Rory was created Earl of Tirconnell by King James I. He was the most powerful, but not the senior representative of Connall Gulban. |
| | Feidhlim O'D. | 61. Calbhach, died 1566. |
| | John O'D., died 1582. | 62. Conn, died 1583. |
| | John Oge O'D. | 63. Sir Niall Garbh, d. 1626. |
| | Sir Cahir O'Doherty, slain A. D. 1608. | 64. Col. Manus, slain 1646. |
| | | 65. Roger, or Ruaidhri, m. Margaret Sheile. |
| | | 66. Col. Manus, slain 1736. |
| | | 67. Hugh More. |
| | | 68. Sir Neal Garbh, d. 1811. |
| | | 69. Sir Neal Beag. |
| | | 70. Sir Richard Annesley O'Donnell, the present chief of this line. |
| Lochlainn, Bishop of Raphoe, d. 1438. | 58. Donnchadh. | 58. Aedh O'G. |
| | 59. Tuathal. | 59. Ruaidhri O'G. |
| | 60. Edmond, chief, d. 1534. | 60. John O'G. |
| | 61. Eoghan, chief, d. 1560. | 61. Tuathal Balbh, chief, d. 1541. |
| | 62. Art, fl. 1590. | 62. Sir John O'G. |
| | 63. Eoghan. | 63. Cathaoir O'G., 1575. |
| | 64. Aedh. | 64. Tuathal O'Gallagher. |
| | 65. Art. | |
| | 66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Connall Gulban. | |

THE FOLLOWING NOTICES OF THE PRINCIPALITY OF TIRCONNELL, TRANSLATED FROM THE ANNALS OF THE FOUR MASTERS, WILL SHOW THAT THE O'DONNELLS HAD LITTLE SWAY IN TIRCONNELL TILL AFTER THE ARRIVAL OF THE ENGLISH IN IRELAND.

- 641. Maelbresail and Maclanfaidh died, and Flann Eanaigh was mortally wounded. These were of the race of Conall Gulban.
- 670. Dungal, son of Maeltuile, chief of Cinel Boghaine, was slain by Loingsech, the son of Aengus, chief of Cinel Conaill.
- 762. Murchadh, the son of Flaithbheartach, lord of Cinel Conaill, was slain.
- 749. Loingsech, son of Flaithbheartach, lord of Cinel Conaill, died.
- 817. Maelbresail, son of Murchadh, lord of Cinel Conaill, was slain by Murchadh, son of Maelduin.
- 868. Dalach, son of Muirchertach, lord of Cinel Conaill, was slain. [He was the first person of the O'Donnell line who obtained chief sway in the territory. See A. D. 901].
- 896. Maelbresail, son of Maeldoraidh, lord of Cinel Conaill, was slain in the battle of Saitin by Murchadh, son of Maelduin, lord of Cinel Eoghain.
- 899. Fogartach, son of Maeldoraidh, lord of Cinel Conaill, fell on his own spear, and died in consequence of it.
- 901. Eignechan, son of Dalach, son of Muirchertach, lord of Cinel Conaill, died. [He was also of the line of the O'Donnells].
- 955. Maolcoluim O'Canannain, lord of Cinel Conaill, died.
- 960. Aengus O'Maeldoraidh, lord of Cinel Conaill, was slain by the Cinel Conaill themselves.
- 962. Murchertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
- 965. Maoiliosa O'Canannain, lord of Cinel Conaill, was slain.
- 974. Gilla-Coluim O'Canannain, lord of Cinel Conaill, went on a predatory excursion into Offaly. In the next year he was slain by Domhnall O'Neill, monarch of Ireland.
- 978. Tighernan O'Maeldoraidh, lord of Cinel Conaill, was slain.
- 989. Aedh O'Maeldoraidh, lord of Cinel Conaill, died.
- 996. Ruaidhri, son of Niall O'Canannain, lord of Cinel Conaill, died.
- 999. Flaithbheartach O'Canannain, lord of Cinel Conaill, was slain by his own people.
- 1010. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, was captured by Brian Boru.
- 1026. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, went over sea on a pilgrimage, and died on his pilgrimage the next year.
- 1029. Muirchertach O'Maeldoraidh, was slain by the O'Canannains at Rath-Canannain.

1030. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain at the Mudhorn [now the river Mourne, near Lifford] by Aedh O'Neill.
1045. Flaithbhertach O'Canannain, lord of Cinel Conaill, died.
1059. Niall O'Maeldoraidh, lord of Cinel Conaill, died penitently.
1071. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain by Aengus O'Maeldoraidh.
1075. Donnchadh O'Canannain, lord of Cinel Conaill, was slain.
1083. Domhnall O'Canannain, lord of Cinel Conaill, was slain by his own people.
1085. Murchadh O'Maeldoraidh, lord of Cinel Conaill, tower of the magnificence, hospitality, and valour of the north, died.
1093. Aedh O'Canannain, lord of Cinel Conaill, was blinded by Domhnall O'Loughlin, king of Ailech.
1135. Ruaidhri O'Canannain, lord of Cinel Conaill, a warlike tower of defence, charitable, and humane, was slain by the men of Magh Itha [Barony of Raphoe].
1153. Flaithbhertach O'Canannain, lord of Cinel Conaill, was drowned, with his wife Duveola, the daughter of Turlogh O'Conor, monarch of Ireland.
1156. Aedh, son of Rory O'Canannain, lord of Cinel Conaill, was slain by O'Kane.
1160. Two O'Maeldoraidhs were treacherously slain by the Aitheleirech O'Canannain, lord of Cinel Conaill, and the same Aitheleirech and two O'Canannains were slain in revenge by the Cinel Conaill.
1165. Maghnus O'Canannain, lord of Cinel Conaill, died.
1172. O'Maeldoraidh was defeated by the Cinel Eoghain.
1184. The monastery of Assaroe [Eas Ruaidh], was founded by Flaithbhertach O'Maeldoraidh.
1197. Flaithbhertach O'Maeldoraidh, lord of Cinel Conaill, Cinel Eoghain, and Oriel, defender of Temur, heir presumptive to the crown of Ireland, a second Conall in valour, another Cuchullin in feats of arms, another Guaire in hospitality, and another Mac Lughach in heroism, died on Inis Samhaoir [now Fish Island, in the river Erne, close to the cataract of Assaroe], on the second day of February, in the thirtieth year of his reign, and fifty-ninth of his age. Immediately after his death, Eachmarcach O'Doherty assumed the chieftainship of Cinel-Conaill, but was slain a fortnight after his inauguration by John De Courcey.
1200. Eigneachan O'Donnell was lord of Cinel Conaill.
1207. Eigneachan O'Donnell, lord of Cinel Conaill, was slain.

NOTE G. *See page 122.*

O'Farrell, in his *Linea Antiqua*, and M. Lainè, Genealogist to Charles X., in his pedigree of Count Mac Carthy, have taken many liberties with the ancient Irish authorities in giving the descent of the Munster families. M. Lainè actually falsifies his autho-

rities, and O'Farrell writes the following very incorrect remark under Lugadius, whom he makes, without any authority, the eldest son of Oilioll Flannbeg, king of Munster, and fourth in descent from Oilioll Olum, the ancestor of all the nobility of Munster of the Heberian race :

“Lugadius, king of Munster, for three years, had a *younger* brother, Darius Cearb, ancestor to O'Donovan, O'Cuilen of Carbery, &c., and to Criomthan Mor, king of Dalriada, in Scotland, from whom descended many families there. This Lugad had two sons by a second wife, viz., Lughach, from whom the territory of Lughach-Eile is so called ; and Cobhthach, *a quo* O'Cobhthay, of Cuil-feadha.”

But O'Flaherty, who is a far better authority than O'Farrell, agrees with the most authentic Irish MSS. in making Lugadius, not the *first*, but the *third* son of Olioll Flannbeg ; and in making Crimthann Mor, not King of Dalriada in Scotland, but monarch of all Ireland. His words are as follows :

“*Anno* 366. Crimthannus filius Fidachi Heberio è semine Achaio Mogmedonio sororio suo Temoriæ extremum diem quietè claudenti substituitur Rex Hiberniæ annis tredecim. Transmarinis expeditionibus in Gallia, & Britannia memorabilis erat : uxorem habuit Fidengam è regio Connactiæ stemmate, sed nullam sobolem reliquit.

“Crimthanni regis abavus Fiachus Latus vertex rex Momoniæ duos Olillos genuit Flannmor & Flannbeg cognominibus distinctos. Olillus Flannmor rex Momoniæ sobolis expers Olillum Flannbeg fratrem adoptavit. Olillo Flannbeg regi Momoniæ supererant Achaius rex Momoniæ, Darius Kearb, ex quo O'Donnawan, Lugadius & Eugenius.

“Darius Kearb præter Fidachum Crimthanni regis, & Mongfinnæ reginæ Hiberniæ patrem genuit Fiachum Figente, & Achaium Liathanach, ex quo Hyliathan in agro Corcagiensi. Fiacho Figente nomen, & originem debet Hy Figenta regio olim variis principibus celebris in media Momoniæ planicie usque ad medium montis Luachra in Kierrigia ad Australem Sinanni fluminis ripam ; licet hodie hoc nomine vix nota, sed Limericensis comitatûs planities appellata.”—*Ogygia*, pp. 380, 381.

There can be no doubt that O'Flaherty is perfectly correct in making Crimthann Mor mac Fidaigh monarch of all Ireland, as his name is found in all the ancient lists of the Irish monarchs, and as it is stated in Cormac's Glossary, under the word *Moğ Eime*, that he also extended his dominion over North Britain and Wales, where he established colonies, and where many places received names from his people. The passage, which is one of the most curious and important in Irish history, runs as follows :

In tan po ba mór nept na n-ḡaeḡal for ḡreḡnaiḡ, po panopar Albain eaparra i peranour : ocur po fíziḡ cāc ourair dia cāpar leo, ocur ni ba lúḡae no ḡreḡbaiḡ ḡaeḡil fḡia muir anair quam in Scotica, ocur do ponza a n-ápara ocur a riḡ-dúinte ano ; inoe dicizur Dind triadui, .i. Tḡeḡui Cḡiníḡaino Moir, mic Fíḡaiḡ, pi Eḡeno, ocur Alban, ocur co muir n-létz ; ez inoe eḡt ḡlarzimḡir na n-ḡaeḡal, .i.

Cell mop for bpu Mapa n-lét 7c. Ocur ip do'n poimo rin ber a za Duno map
 Zezain i tipib orezan Corn, .i. Dun mic Liathain; ap ip mac in ní ip map ip in
 oreznair. Ocur po bázar fo'n cumact rin co cianab iar tiactain Patraic. De
 rin, tra, po boi Coirpre Murc ac acaigib fair co a munair ocur co a cairpe.

"At the time that the sway of the Gaels was great over the Britons, they divided
 Albion between them in holdings, and each knew the habitations of his friends; and
 the Gaels did not carry on less agriculture on the east of the sea (channel) than at home
 in Scotica, and they erected habitations and regal forts there: inde dicitur Dinn Tra-
 dui, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, king of Erin, Alba,
 and as far as the Iccian sea; et inde est Glastimber na n-Gaedhal [Glastonbury of
 the Gaels], a large church, which is on the brink of the Iccian sea, &c. And it was at
 the time of this division also that Dinn Map Lethain, in British Cornwall, received its
 name, i. e. Dun mic Liathain; for *map*, in the British, is the same as *mac*. And they
 continued in this power for a long time after the arrival of St. Patrick. It was at this
 time Coirpre Musc was dwelling in the east with his family and friends," &c.

Eochaidh, the first son of Olioll Flannbeg, left no issue, and the line of Fidach, the
 eldest son of Daire Cearb, became extinct in Crimthann Mor, who succeeded as
 monarch of Ireland in the year 366. On failure of issue in the line of Fidach, the
 next heir, according to the law of primogeniture, was, in the line of Fiacha Figeinte,
 the second son of Daire Cearb; and tracing this line, according to the evidence of the
 ancient genealogical Irish MSS., we find it represented in the tenth century by Donovan,
 son of Cathal, chief of Hy-Figeinte, who was slain in a pitched battle, and his allies,
 the Danes of Munster, slaughtered by the renowned Brian Boru, in the year 977.
 But after the death of the monarch Crimthann Mor Mac Fidaigh, this line was sup-
 pressed by the more powerful sept of the Dal Cais, and also by the race of Lughaidh,
 ancestor of the Mac Carthys, and was never after able to regain the sovereignty of
 Munster; but they retained Bruree, the seat of their great ancestor Olioll Olum, and
 the most fertile territory in all Ireland, which, from respect to their high descent,
 they were permitted to possess free of tribute. O'Heerin refers to this fact in his
 topographical poem, in the following lines:

Dual o' O' Donnabáin Dúin Cuirc
 An típ-rí, 'na típ longpúir;
 Da leir gan cíor fo'n Máig moill,
 Ip na cláir ríor go Sionainn.

"Hereditary to O'Donovan of the Fort of Corc (i. e. Bruree)

Was this land, as a land of encampment;

He possessed without tribute, the lands along the sluggish *river* Maigue,

And the plains down to the Shannon."

NOTE H. *See pages 226 and 231.*

OF THE ARMORIAL BEARINGS AND BANNERS OF THE ANCIENT IRISH.

Dr. Keating has written the following remarks on the banners of the ancient Irish, in his notice of the Battle of Magh Rath :

Is le Domhnall, mac Aedá, mic Ainmrioch, Rí Eirionn, tugad cat Mhuige Raé, aite ar mapdaó Congal Claon, do bí, 'na Ríge Ulaó deic m-bliadna; agus ar upura a aithe ar in ptaip-pi o'á n-gairtior Cat Mhuige Raé, gur ab orduighe in t-innioll, ocur in t-órúgá do bíod ar pluaigibh Daoiðiol pe h-uét dol a n-iombualad, nó do cor caeta doib; oir do bíod ap-o-éairioch ar in pluaig uile, agus tairioch ar gac pluaig-buidion dá m-bíod fá na rmacet, agus ruaitiontar a m-brataig gac tairig fá leic, ar a n-aitiontaoi gac pluaig-buidion doib reac a ceile, leir na Seancaðuib, ar a m-bíod o'riacuib beic do laetair na n-uapal pe lin caeta nó coin-bliocht do cup o'á ceile, ionnur go m-bíod padarc pul ag na Seancaðuib ar gnom-arcaib na n-uapal, pé fairnéir fírinneig do déanam ar a n-dálaib leat ar leat; agus ar uime pin do bí a Sheancaid féin a b-foctair Dhomhnall, mic Aedá, Rí Eirionn, pe h-uét caeta Mhuige Raé. Oir ar m-beic do Dhomhnall ag triall a g-comni Chongail, Rí Ulaó, agus iad do gac leat o' adainn, agus ar b-fairpin pluaig a ceile doib, fiappuigior Domhnall o'á Sheancaid gac meirge go n-a ruaitiontar fá reac doib, agus noctar in Seancaid pin do, amail léagtar 'ran laoið oar ab topac "Trean tairgaid caeta Chongail," map a b-fuil in panni po ar ruaitiontar Rí Ulaó féin :

Zeoman buide a poll uaine
Comarca na Craob Ruaidhe,
Map do bí ag Concubor caid,
Aca ag Congal ar Congmáil.

Ar iméian ó do éionnirgádar Daoiðil gnáéúgá na ruaitiontar, ar lorg Chloinne Israel, léir gnaéuigíod 'ran Egipt iad, pé linn Daoiðil do maptoinn, an tan do bádar Clann Israel ag triall tper in Muir ruaid, agus Maoire 'na ap-o-éairioch orpa. Dá tpeib dég imorro, do bádar ann, agus ruaitiontar ar leic ag gac tpeib doib fá rech.

Treab Ruben, Mandragora, 'n a brataig map ruaitiontar,
Treab Simeon, ga, 'n a brataig map ruaitiontar,
Treab Levi, an áirc 'n a brataig map ruaitiontar,
Treab Juda, leóman 'n a brataig map ruaitiontar,

Τρεαβ Isacar, αραλ, 'n α βραταιζ μαρ ϋβαιζιοντυρ,
 Τρεαβ Stabulon, long, 'n α βραταιζ μαρ ϋβαιζιοντυρ,
 Τρεαβ Neptalem, oealb̃ oam̃ allaiò, 'n α βραταιζ μαρ ϋβαιζιοντυρ,
 Τρεαβ Gad, oealb̃ bainleomain, 'n α βραταιζ μαρ ϋβαιζιοντυρ,
 Τρεαβ Joseph, tapò 'n α βραταιζ μαρ ϋβαιζιοντυρ,
 Τρεαβ Benjamin, paolcu, 'n α βραταιζ μαρ ϋβαιζιοντυρ,
 Τρεαβ Dan, naçair neime, 'n α βραταιζ μαρ ϋβαιζιοντυρ,
 Τρεαβ Aser, epaob̃ ola, 'n α βραταιζ μαρ ϋβαιζιοντυρ.

Αἰς το ϋυδίοζαò an τ-peanc̃aiòe ap ϋβαιζιοντυραιβ Cloinne Israel, am̃ail leuζton
 α peinleðap Zeacaom̃ α n-Upm̃um̃am, 'r an laioò pe r̃ioρ :

Αιζνε òam̃ ζαò meip̃ge mop,
 Ro ðaoi ag cloinn uallaiζ Jacob,
 Teapc̃ neac̃ ap α h-aiçle ann,
 Αἰς α mbeaè αιζνε α n-anmann.
 Τρεαβ Rubon, paè pop coðair,
 Ro b'è α meip̃ge Manopazair,
 Rae ðuan po çaiè an treaβ the,
 Ro lean pluagh, maizh α meip̃ge.
 Τρεαβ Simeon ñip̃ r̃ioρ-meip̃ge,
 Αἰς ζα ouaiðpioò oib̃feip̃ge,
 Simeon an epiona cealζac̃,
 Um̃ òiona ba oib̃peap̃ζac̃.
 Τρεαβ Zeuhi, luçt na h-Αip̃ce,
 Iom̃ða α o-tpeoio 'r α o-tpom-èainze
 Ðu tap̃giò o'á pl̃ainze peo
 Paip̃rin na h-Αip̃ce aco.
 Meip̃ge ag tpeibh Iuda am̃pa
 Sam̃ail leom̃am̃ lan-çalma;
 Τρεαβ Iodair α n-uair feip̃ge
 Sluaζ òiom̃air 'ma n-oeiζ-m̃eip̃ge.
 Τρεαβ Ipacap an g̃loip̃ g̃loin,
 Meip̃ge aice map̃ ap̃ain,
 Iom̃ða ploζ zo n-oeip̃ge n-opeac̃
 Um̃ an meip̃ge mop̃ maip̃each.
 Τρεαβ Stabulon na p̃ziall n-g̃lan
 Oealb̃ α meip̃ge long̃ luçtmap̃,
 Ða g̃naè pop̃ èonnaib̃ zana

Cac' na longab luētmapa.
 Dealb dam allaiō mair, gair, mair,
 Ag treib Neptalem neimniḡ,
 Do'n treib po cleac̃t ppaoc̃t feirge,
 Nir t̃eapc̃ laoc̃ 'mun luait̃-meirge.
 Meirge ag treib ḡao a n-ḡleo-ḡail
 Map deilb biop ar bain-leom̃ain,
 Noḡar t̃im pe ppaoch feirge
 ḡac̃ laoc̃ rinn 'mun riḡ-meirge.
 Meirge map t̃arib ḡo nor neir̃t
 Toir ag treib lopep̃ oir̃deir̃c̃,
 Suair̃nioḡ na rir̃ioḡ baḡḡa,
 An c̃inioḡ o'ar̃ com̃ar̃oḡa.
 Treab̃ Deniamin ḡo m-br̃iḡ m̃ir,
 No bioḡ a meirge op̃ meirḡib,
 Meirge map an b̃-paol b̃-poḡlac̃,
 Deirge 'r an c̃aom̃ c̃om̃oroḡa.
 Treab̃ Dan, ba duair̃bioḡ an oream,
 Oir̃eac̃t neim̃neḡ t̃oiḡe t̃uair̃cioll,
 Tren pe aḡḡoin ba doir̃ḡ de,
 Map naḡp̃air̃ḡ m̃oir a meirge.
 Treab̃ Ar̃er̃, nir c̃ruair̃o im̃ c̃paḡ,
 Meirge oar̃ lean map lozar̃,
 Map aon tar̃ aill a toḡa,
 Ir̃ c̃paḡḡ alainn r̃ionn-ola.
 Ro air̃m̃ior̃ tall a o-treab̃a,
 Ro air̃m̃ me a meirgeḡa,
 Map t̃air̃o dionḡna na o-treab̃ o-te,
 ḡan a h-iom̃oḡa a nairene.

The MS. copies of Keating's History differ very considerably in this passage, and it is therefore necessary to say that the foregoing extract has been taken from Andrew M'Curtin's copy (A. D. 1703), in the Library of the Royal Irish Academy, compared with the copy written by O'Mulconry, in the Library of Trinity College. The following very elegant translation is from the Latin version of Keating, by Dr. John Lynch, of which a good copy of the original MS. is in the Editor's possession :

"Ex Historiā Muighrathensem pugnam referente, in quā Donaldus inclitam a Congallo Ultoniæ Rege reportavit victoriam, facile percipitur quā aptè Hibernorum

acies instructæ tunc fuerint, cum ad signa conferenda se accingebant; uni enim Imperatori totus Exercitus, et singulis Ducibus singulæ cohortes parebant: In cujuscunque etiam cohortis vexillis ea symbola visebantur quæ indicabant quis cuique cohorti dux præerat. Quapropter seniciorum partes erant cuique pugnae adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratio esset. Hinc Hiberniæ Regi in procinctu ad pugnam hanc ineundam posito, suus Antiquarius adstitit, quem ubi exercitus uterque in fluvii ripis utrinque consistens ad mutuum conspectum pervenit, Rex Donaldus suscitatus est quasnam tesseras, quæque hostes signa ferebant, quæ ei sigillatim aperuit Antiquarius, prout eo poemate panditur, cujus initium, *Ṭpen tīaḡuio cāta Congaīl*, in quo hoc versu, Ultoniæ Regis insignia exprimuntur:

Gesserat in viridi flavum bombice leonem
 Crebroa progenies, Conchauri symbola clari
 Congallus, quæ nunc signis intexta videntur.

Jam inde a tempore quo Gathelici nunc Hiberni dicti, se Israelites in Ægypto sociarunt Gathelo gentis authore adhuc superstite, vexillis suis imaginum varietate docorandis incubuerunt. Israelitarum exemplo, qui per Mare Rubrum Moyse Duce, proficiscentes, variis figuris signa sua distinxerunt, Exercitu ex duodecem tribubus conflato, quorum singulis suâ erat peculiaris tessera in labaris expressa, qua secerneretur a reliquis. Tribus Ruben Mandragoram, Simeon hastam, Levi Arcam, Juda Leonem, Isachar Asinum, Zabulon Navem, Neptali Araneam, Gad Leœnam, Joseph Taurum, Benjamin Lupam, Dan Serpentem, et Asser Olei ramum in signis pro symbolo habuerunt. Priscus quidam poeta, figuras istas vexillis Israelitarum additas versibus Hibernicis complexus est e vetusto Libro depromptis apud Leacoeniam in Ormoniâ reperto: Quorum sensum versus Latini sequentes exprimunt.

Grandia signa mihi sunt nota propago Jacobi
 Quæ præclara tulit, non cuivis cognita vati;
 Mandragoræ prolem Rubin simulacra præibant
 In signis, multum validâ comitante catervâ.
 In labaro stirpis claro e Simone creatæ
 (Qui fuit astutus, prudens, strenuusque tuendo)
 Picta refulsit imago formidabilis hastæ.
 Levitici, quibus est arcæ custodia curæ
 Et quibus est armentorum vis magna gregumque,
 Gestata in signo vobis tulit arca salutem.
 Vexillis sobolis Judæ procera ferocis
 Forma leonis erat, stirpem hanc impunè lacessat

Nemo, lacertorum magno, nam robore præstat.
 Isacara tribus fulgenti fulgida in auro
 In labaris Asini speciem gestabat amœnam
 Agminibus cinctam pugilum quibus ora rubebant.
 A Zabulone sati, quos ornat opima supellex,
 Immensæ ratis, in signis habuere figuram,
 Qui crebrò secuere leves in navibus undas.
 Crure brevi et celeri cervus spectabilis ortæ
 Nephthalemo gentis vexillum pictus adornat,
 Quæ ruit impavida in pugnas, et signa frequentat.
 Pugnacis Gadæ stirpis vexilla lænam
 Prætulerant: ea gens, pugnae veniente procellâ
 Non ignava coit sub signis agmine multo.
 Percelebris soboles, a te, Josephe, profecta
 In signis tauri fortis latera ardua monstrat.
 Bengamina tribus signis melioribus usa
 Quam reliquæ, robusta lupum tulit ore rapacem,
 In sacro labaro, splendente rubedine tinctum.
 Natos a Danno metuendos martius ardor
 Fecit, honoratos cautè prudentia mentis;
 Signifer his pugnas inituris prætulit anguis.
 Asseri soboli pecus ampla paravit honorem,
 Hæc ubi se bello accinxit, populariter uno
 Assensu ramum sibi tolli curat olivæ.
 Singula signorum, tribuum quoque nomina dixi
 Cætera prætereo populi decora ampla valentis."

Without going so far back as the time of Moses and his cotemporary Gaedhal, the ancestor of the Milesians, we may well believe that the Irish people became acquainted with the Old Testament, and consequently with the standards borne by the twelve tribes of Israel, immediately after their conversion to the Christian religion. That standards were in use in Ireland before Christianity, it would now be difficult to prove, and perhaps not fair to deny; but it appears from the most ancient fragments of Irish literature which have descended to our times, that the *meirge*, or standard, was in use at a very early period, and we find references in the lives of the primitive Irish saints to several consecrated banners called by the name of *Cathach*. It does indeed appear from poems written by some of the bards of Ulster in the seventeenth century, that it was then the opinion that the Irish had, even in the

first century, used, not only banners distinguished by certain colours and badges, but also armorial bearings or escutcheons. Thus, Owen O'Donnelly, in his reply to Mac Ward, contends that the *red hand* of Ulster was derived from the heroes of the Red Branch, and that, therefore, it belonged by right to Magennis, the senior representative of Conall Cearnach, the most distinguished of those heroes, and not to O'Neill, whose ancestors, although they had no connexion with those heroes by descent, had usurped the sovereignty of Ulster.

That the ancient Irish, from the earliest dawn of their history, carried standards to distinguish them in battle, is quite evident from all the ancient Irish accounts of battles, but when they first adopted armorial bearings is not perhaps now very easy to prove. The Editor has examined more tombstones in old Irish churchyards than perhaps any one now living, with an anxious wish to discover ancient Irish inscriptions and armorial bearings, but among the many tombs he has seen, he has not observed any escutcheon for a Milesian Irish family older than the reign of Queen Elizabeth. He is, therefore, satisfied that the Irish families first obtained the complex coats of arms which they now bear from England, retaining on the shield, in many instances, those simple badges which their ancestors had on their standards, such as the red hand of O'Neill, the cat and salmon of O'Cathain, or O'Kane, &c. &c., with such additions as the King at Arms thought proper to introduce, in order to complete the escutcheon after the Anglo-Norman system of heraldry, according to the rank of the family for whom the coat was so manufactured.

The Editor has found the following metrical descriptions of the standards of O'Doherty, O'Sullivan, and O'Loughlin, in a MS. in the collection of Messrs. Hodges and Smith, Dublin, No. 208, and he thinks them worth inserting here, as being very curious, though the period at which they were written has not been yet satisfactorily determined. The descriptions of the two former appear to be of considerable antiquity, but that of O'Loughlin savours of modern times, from the language and measure.

Συαίονταρ Υι Δοάριταιῖ.

Τρέαν ἑξαῖο καῖα Cuinn,
 Υι Δοάριταιῖ le cup comluinn,
 Α ἑλοῖεαῖν ερω-όρῶα καῖα
 Ορ Μειρῖε an ápo-ḡlaṛa :
 Ζεοῖαν ιρ ḡiolar ḡola,
 Δεααῖρ copc na cian-ḡoḡla,
 Α m-bán-ḡraṛ ḡioaḡail ḡróill,
 Εαḡal ṛpom-ḡoin α ἑιονóil.

“BEARINGS OF O'DOHERTY.

Mightily advance the battalions of Conn,
 With O'Doherty to engage in battle,
 His battle sword with golden cross,
 Over the standard of this great chief :
 A lion and bloody eagle,—
 Hard it is to repress his plunder,—
 On a white sheet of silken satin,
 Terrible *is* the onset of his forces.”

The Editor is sorry to find that the O'Dohertys do not at present bear these symbols in their coat of arms ; the arms of Chief Justice Doherty, as shown in stained glass on a window in the Library of the Queen's Inns, Dublin, are entirely different.

Συαίσιονταρ Υί Shuilleabáin α γ-κατ Cairglinne.

Do éim tréan ag teac̃t 'r an maig̃
 Meirge r̃leaácta Fhing̃in uapail,
 Α r̃leaḡ go naḡair nime
 Α r̃luaḡ 'na o-tp̃eóin o-tp̃einñtiḡe.

“BEARINGS OF O'SULLIVAN IN THE BATTLE OF CAISGLINN.

I see mightily advancing in the plain
 The banner of the race of noble Finghin,
 His spear with a venomous adder [*entwined*],
 His host all fiery champions.”

The O'Sullivans have since added many other symbols, as two lions, a boar, buck, &c., but their neighbours, the O'Donovans, have retained the simple hand, and ancient Irish sword entwined with a serpent, without the addition of any other symbol derived from the Anglo-Norman system of heraldry.

Συαίσιονταρ Υί Locluinn bóinne.

Α γ-campa Υί Locluinn oob' pollur α m-bláḡ-ḡpat r̃póill,
 Α γ-ceann γαḡ t̃poda, le cor̃nam̃ do láḡair γleó,
 Sean oair̃ t̃op̃ḡac̃ ar γ-cor̃nam̃ le mal̃ go cóir,
 Ir̃ anncoir̃ ḡor̃m̃ r̃a cor̃aib̃ do cábla óir.

“BEARINGS OF O’LOUGHLIN BURREN.

In O’Loughlin’s camp was visible on a fair satin sheet,
To be at the head of each battle, to defend in battle-field,
 An ancient fruit-bearing oak, defended by a chieftain justly,
 And an anchor blue, with folds of a golden cable.”

The armorial bearings of the old Irish families, as preserved on their tombs since the reign of Henry VIII., if carefully collected, would throw much light on the kind of badges they had borne on their standards previously to their adoption of the Anglo-Norman system of heraldry, and it is to be hoped that the Irish College of heralds will accomplish this task.

NOTE I. *See page 267.*

The most curious account as yet discovered of the ancient Irish Kernes and Galloglasses, is given by the Lord Deputy St. Leger, in a letter to the king, written from Maynooth, on the 6th of April, 1543. In this letter the Lord Deputy goes on to state that he had heard a report that “His Majestie was about to go to war with France or Scotland, and requests to know the King’s pleasure if he should raise a body of native Irish soldiers to attend him in the invasion of France,” and he then goes on as follows:

“But in case your Majestie will use their servyce into Fraunce, your Highnes muste then be at some charges with them; ffor yt ys not in ther possibilitie to take that journey without your helpe; for ther ys no horseman of this lande, but he hathe his horse and his two boyes, and two hackenys, or one hackeney and two chieffe horse, at the leste, whose wages must be according; and of themselffes they have no ryches to ffurnyshe the same. And, assuredly, I thinke that for ther ffeate of warre, whiche ys for light scoores, ther ar no properer horsemen in Christen ground, nor more hardie, nor yet that can better indure hardenese. I thinke your Majestie may well have of them ffyve hundred and leave your Englishe Pale well ffurnysshed. And as to ther ffootemen they have one sorte whiche be harnessed in mayle, and bassenettes having every of them his weapon, callyd a sparre, moche like the axe of the Towre, and they be named Galloglasse; and for the more part ther boyes beare for them thre darts a peice, whiche dartes they throw er they come to the hande stripe: these sorte of men be those that doo not lightly abandon the ffeilde, *but byde the brunte to the deathe*. The other sorte callid Kerne, ar *naked men*, but onely ther sherts and small coates; and many tymes, whan they come to the bycker, but bare nakyd saving ther shurts to hyde ther prevytes; and those have dartes and shorte bowes: which sorte of people be bothe hardy and clyver to serche woddess or morasses, in the which they be harde to be beaten. And if

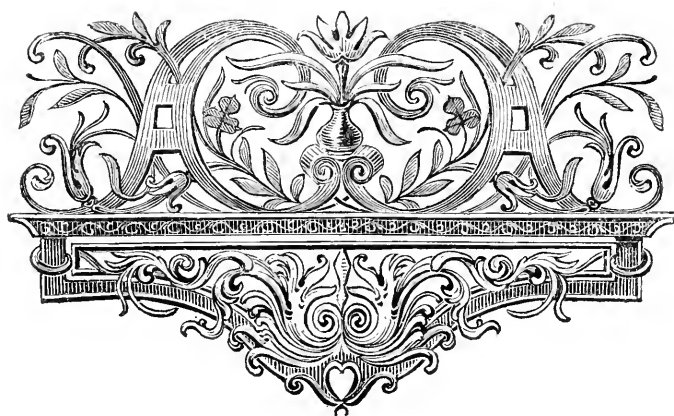
Your Majestie will convert them to Morespikes and handegonnes I thinke they wolde in that ffeate, with small instructions, doo your Highness greate service ; ffor as for gonners ther be no better in no land then they be, for the nomber they have, whiche be more than I wolde wishe they had, onles yt wer to serve your Majestie. And also these two sortes of people be of suche hardeness that ther ys no man that ever I sawe, that will or can endure the paynes and evill ffare that they will sustayne ; ffor in the sonmer when corne ys nere rype, they seke none other meate in tyme of nede, but to scorke or swyll the eares of wheate, and eate the same, and water to ther drinke ; and with this they passe ther lyves, and at all tymes they eate such meate as ffew other could lyve with. And in case your pleasure be, to have them in redynes to serve Your Majestie in any these sortes, yt may then please the same, as well to signifie your pleasure therein, as also what wages I shall trayne them unto. And so, having knowledge of your pleasure therein, I shall endeavour my selffe, according my most bounden duetie, to accomlishe the same. The sooner I shall have knowledge of your pleasure in that behalffe, the better I shalbe hable to performe yt.

“ From Your Majesties castell of Maynothe the 6th of Aprill [1543].

“ ANTONY SENTLEGER.”

The preceding extract is taken from a copy made several years since from the original, by James Hardiman, Esq., author of the History of Galway. The document has since been printed, but not very correctly, in the State Papers, vol. iii. Part III. p. 444. London, 1834.

Αίρ η-α ἐπίοcнуgαò le Seacàn, mac Eamoinn Oig, mic peim-Eamoinn, mic Uilliam, mic Concubair, mic Eamoinn, mic Domnall U'Dhonnaáin, an tpeap lá déag oo mí December, 1842. Go g-cuirió Dia epíoc maic oppaimn uile.



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